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POLITICAL THEORIES

DEVELOPED BY THE AUTHORS OF THE REFORMATION

UNDENIABLY the great Protestant Revolt exerted powerful influences upon the dominant political theories constituting the Catholic heritage. In the course of time, therefore, it modified the old systems so essentially that new systems were developed which must be regarded as distinctly Protestant.

As early as 1520 Luther rejected all claims of the Papacy, abolished Canon Law and the clergy's exemptions, and subjected members of the clergy to the powers of civil magistrates, just as though they were so many laymen. Similarly, ecclesiastical magistrates were deprived of their powers and the secular magistrates survived as the sole recognized authority. Thus at a single blow Christendom was dissolved into a number of independent, secular, territorial magistracies, governing persons and governing bodies. Henceforth the civil magistrate was to be the only guardian of the law, the only authority permitted legally to undertake a reform of the Church. In the minds of the early Protestants Church and State formed one body and separation was unthinkable.

However, there was little difference of opinion between Catholics and Protestants concerning the fundamental question as to the origin of authority. Both believed the Scriptures to be the very word of God and that in addition to the written Bible there exists a natural moral law known to all men alike and binding upon them absolutely and at all times. Moreover, they believed that real authority, whether vested in a king or in the father of a family, is derived from God and therefore involves the right to demand obedience from subjects as a duty to God. On the common basis of these propositions the political thought of both Catholics and Protestants proceeded throughout the sixteenth century. However, widely differing tendencies and formal systems were developed by both camps; in their general character they may be

said to have differed greatly in countries where conditions were rapidly changing.

Political thinking has always been largely conditioned by the exigencies of the times. Men are constantly attempting to adjust their ideas to circumstances, or adjust conditions to conform to their ideas. In so doing they either justify actual conditions or protest and revolt against them. Theoretically the early Reformers recognized their obligation to obey the de facto secular powers. There was only one question of practical politics demanding immediate answer, viz., their relationship to civil magistrates who persecuted them. Almost without exception they proclaimed an unqualified duty of obedience to every duly constituted authority, and held that even persecution does not justify armed rebellion. On this point Luther and Melancthon, Tyndale and Calvin are in perfect agreement with one another.

The Catholic Church taught from the first days of her existence that obedience to the civil magistrate is a religious duty, and that forcible resistance to such authority is unjustified. But the Church at the same time believed certain definite bounds should be placed to such obedience. On the other hand, the early Reformers emphasized the duty so much as to teach that armed rebellion cannot be justified under any circumstances whatsoever.

We can readily understand why the early Protestants held it to be an unqualified duty to obey the civil magistrate and temporal rulers. Virtually all Protestant Reformers considered it necessary from the very beginning to establish visible churches similar to those of the Catholic Church and for this purpose ministers, creed and organization were imperative. Before long, however, they discovered it was practically impossible to carry out this idea and spread their religion, without the active co-operation of the civil

authorities. And so the hope of gaining the support of the temporal powers, and the concomitant fear of offending even more of the opposing powers, were the main factors impelling the early Reformers to preach the doctrine of unqualified and absolute obedience to the civil magistrate and non-resistance to their persecutors. Leading Reformers declared they had founded their doctrine on the Scriptures. Later on other Protestants discovered just the opposite doctrine in Holy Writ, justifying their rebellions against Catholic rulers by an appeal to the Bible.¹⁾

A second doctrine of political significance held by the early Protestants is civil intolerance of dissenters in religion. Until 1525 Luther preached tolerance of Papists, opposed mob violence and contended the work of reformation should be left to the clergy. Beginning in that year he changed his opinions, suggesting that Papists be banished, and by 1530 was willing to put every Papist to death. Civil intolerance is nothing more than the application of the principle of *cujus regio ejus religio*, likewise preached by Luther after 1525; in other words, the civil authorities must use force should religious beliefs become subversive of the established order.²⁾ Thus did the early Reformers transfer ecclesiastical authority to civil magistrates, applying in the extreme a principle which, with moderate limitations, was recognized by the Church in the spiritual order of things.

The general acceptance of the doctrine of non-resistance to constituted authority characterized the first stage in the development of political thought specifically Protestant. The second stage is marked by the creation of a theocratic State.

The tendency toward a theocratic theory of State was inherent in the exaltation of the powers of the civil magistrate by the early Reformers. Since the sacerdotium had been abolished as an independent body, two alternatives were now possible: either the secular powers would completely annex the functions of the ecclesiastical body, or the ministers of religion would completely

swallow up the State. The former course was taken by the dominant Protestant governments and the latter course by the Anabaptists. As early as 1523 Thomas Muenzer began to preach a theocratic theory of State which, with various modifications, spread through Germany and Switzerland within the next five years. In 1533 the first attempt was made at Muenster to establish a Protestant theocracy; this came to a tragic end in 1535, however.

The tendency of Protestantism in its earliest stage toward a theocratic theory regarding the nature and organization of a State was later developed by Zwingli and Calvin under new guises and finally received workable form in the coherent if superficially practicable system of Calvin. In 1542 this Reformer carried through the ecclesiastical and political reorganization which made Geneva celebrated and afforded a model for government wherever Calvinism gained the ascendancy. The system was theocratic in principle and aristocratic in operation. The claims of the sacerdotium were revived in an altered form.

Here again we see how Protestantism extended a sound principle to unwarranted extremes. In the Catholic system both Church and State are independent organizations which pursue different ends and strive after different objects, so that purely secular matters are excluded from the domain of the Church. In the theocratic State of the Protestants the Church rules everything, whether secular or religious in character.

The development of the Calvinistic ideal of a Church-State proved particularly embarrassing to the other Protestant governments and caused much friction and confusion among the Protestants themselves. But on the other hand it exerted a highly salutary influence by restraining the secularizing influences of the Protestant powers both in Europe and in America. Even today the Geneva political ideal still neutralizes, although admittedly on a small scale, the secularization of society and governments in the United States.

The theocratic political idea did not counteract the doctrine of passive obedience to the established authority. "Even an individual of the worst character," wrote Calvin, "one most unworthy of all honor, if invested with public authority, receives that illustrious divine power which the Lord has by his Word developed in the ministers of his justice and judgment."³⁾

Theocracy likewise did not relieve the "elect" of their duty to practice non-resistance to oppres-

1) Dunning, Wil. Archibald. A History of Political Theories from Luther to Montesquieu. New York, 1905, pp. 7-37. Allen, J. W. History of Political Thought in the Sixteenth Century. New York, 1928, pp. xiv-xvii, 1-120. Other literature in English is listed by Bainton, Roland H. Bibliography of the Continental Reformation. Chicago, 1935, pp. 14-15, 26, 44, 47-48.

2) Bainton, Roland H. The Development and Consistency of Luther's Attitude to Religious Liberty, in *Harvard Theological Review*, Vol. XXII, pp. 107-49; Bibliography on subject, *Ibid.*, pp. 107-08fn. The author differs with the Catholic historian, Nikolaus Paulus, *Protestantismus und Toleranz im 16. Jahrhundert*, 1911, as to the date Luther advocated the death penalty for dissenters and papists.

3) Institutes, Bk. IV, Chap. XX, par. 25.

sors. According to Calvin, the "servants of God" have the right to preach the Word and to worship in their own fashion, but they have no right to defend themselves by using force against unjust rulers. Men living under non-Calvinist sovereigns were not justified in setting up the Kingdom of Heaven by force, no matter how impious or idolatrous the rulers might be. Yet in Calvinist countries dissenters were not tolerated. Everywhere Calvinism spelled intolerance and religious persecution of those who refused to enter the Calvin fold.⁴⁾

The Divine Right of Rebellion (1550)

Until 1550 Lutherans and Calvinists both preached with rather singular consistency the doctrine of non-resistance to constituted authority. No one had ever said man must be obeyed rather than God; but everyone held that active resistance was always wrong, even if disobedience might be obligatory and passive submission justified. It was a hard doctrine, an illogical compromise with existing conditions, a practical make-shift so long as successful resistance had not become feasible. And as long as Calvinists could hope to capture and control the secular magistrate, or lacked sufficient force to institute a successful rebellion, they adhered to their master's doctrine. But no sooner had they gained sufficient strength to establish their political order by force than they repudiated the doctrine of their great leader and preached a diametrically opposite theory of the right of rebellion against Catholic rulers. Returning to the Bible, they now found "sanction" for their newly formed doctrine in Scripture, and "proof" that the earlier teaching was a misrepresentation of the Word of God.

Repudiation of the former doctrine of passive obedience and non-resistance to legitimate authority began first with Lutherans and not with Calvinists. Thus when affairs in Germany were leading to the final rupture between the emperor and the Protestant princes, Luther began to weaken in his stand regarding the doctrine of passive obedience and non-resistance; this was toward the end of his life. If the laws binding upon the emperor, he wrote, are disregarded by him, submission is no longer the obligation of his subjects. In this modification of earlier Lutheran teaching may be found the germ of the theory of active resistance to oppressing rulers, a theory that ultimately shaped the course of European political events

during the long period of the religious wars. However, this aggressive theory was not expounded during Luther's lifetime.

Lutherans had their own way in Germany until 1547 and did not encounter serious obstacles. After the battle of Muehlberg, however, when the Protestant forces were routed by the emperor (Apr. 24, 1547), and the Interim issued (May, 1548), their situation became critical. So long as the German Protestants were their own masters it came quite easy for them to teach and believe that armed resistance to impious rulers could not be justified. Under the changed conditions, when it appeared all Protestant Germany might be compelled to relinquish certain of its exemptions, they found this doctrine more difficult to maintain. So before long the German Lutherans changed their minds and undertook to repudiate Luther's doctrine of non-resistance, just as the Calvinists similarly repudiated their leader's teaching a few years later. In order to cope with the situation and furnish the struggling Protestants with a suitable weapon against the impending oppression, a new, contradictory doctrine was needed, namely, that of the divine and sacred right of rebellion. The doctrine justifying armed resistance was duly formulated and first promulgated at Magdeburg in 1550.

The city of Magdeburg had defied the emperor by refusing to accept the Interim and had therefore been placed under the ban of the empire, at the same time threatened with attack. In this critical period the Protestant ministers of the city published (Apr. 13, 1550) a tract, "Bekenttnis, Unterricht und Vermanung der Pfarrherrn und Prediger der Christlichen Kirche zu Magdeburg." Presumably, it was written largely, if not entirely, by the Minister Nicclas von Amssdorff.

The tract asserts that authority to command is derived only from God. However, a ruler who tries to abolish true religion cannot be said to be acting with any authority. In case a ruler seeks to destroy religion, the subjects are bound to defend true religion by every possible means, even though it lead to their death, and for this reason the German Princes are not bound to execute the imperial ban against the ministers, but on the contrary are obliged to support the resistance to the emperor. The tract maintained, however, that should the ruler not attack their religion but only attempt forcibly to pre-empt their lives or property, it might be more truly Christian for the subjects to suffer and not to resist.

The teaching of the tract anticipates to some ex-

⁴⁾ Dunning, op. cit., pp. 26-36; Allen, op. cit., pp. 10, 49-102.

tent the later Calvinist political theories. The leading ideas expressed in it were all reproduced, repeatedly and in one form or other, by Knox, Goodman, and the French Huguenot pamphleteers, from 1588 onwards. The importance of the treatise consists in the fact that to all appearances it is the first formal proclamation of a theory of rightful forcible resistance to lawful authority, by any Protestant of orthodox belief. Its publication marks the third phase in the development of political theory specifically Protestant. Its application to actual conditions was to be made in Calvinist countries after 1558, while its most successful propagandist was John Knox in Scotland.

The attempt by Emperor Charles V to enforce the Interim failed utterly. And by 1555 Lutheranism was so solidly established in Germany that the Lutherans there had no further need to believe in a divine right of rebellion. Hence the Lutheran churches quietly discarded the doctrine of the Magdeburg "Bekenntnis" once the storm had blown over. Loyalty to the rulers was again em-

phasized and the claims of monarchical authority were upheld to such an extent that the advocates of Democracy were silenced for more than a century among Protestants. Caesaropapism had now become supreme among them.⁵⁾ John Wigand, Lutheran Superintendent at Magdeburg (1553-1560), remarked caustically: "The religious anti-Christ has been replaced by the political anti-Christ; thus is founded and consolidated the papacy of the Caesars."⁶⁾ Samuel Pufendorf (d. 1695) was the first Lutheran author to champion the cause of Democracy, basing the formation of States and sovereign powers upon the consent of the people.

The Magdeburg "Bekenntnis" was rather a statement of political principles than a well rounded system of political philosophy. Six years after its publication, however, the first systematic Protestant treatise of political theory was issued by the Anglican Bishop, John Ponet.

JOHN M. LENHART, O.F.M. Cap.
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FORCEFUL PEACE PLEAS OF HISTORY

BISHOP FENELON REPRIMANDS LOUIS XIV

ON the day before he was to ascend the papal altar in the patriarchal Vatican Basilica, to thank God on the occasion of the silver jubilee of his episcopal consecration, Pope Pius XII issued a special message to the world. In this, one of many documents on world conditions to come from his pen, the Holy Father addressed himself in a special way to the rulers of nations. Renewing his hope for a speedy end to the conflict now engulfing the world, the Sovereign Pontiff urged them particularly to "send back the family to its peace-time occupation."

The Pope speaks "again a word of peace . . . in the full consciousness of Our absolute impartiality toward all the belligerents and with equal affection for all peoples without exception."

The fearless statements of Pius XII find their counterpart in similar utterances by other "war Popes"; Pope Benedict XV comes to mind in a particular way in this connection. And in centuries gone by there have not been wanting Bishops who have dared to raise their voices to plead, even with their own kings, against senseless war, who have not hesitated to accuse the heads of nations, their own included, of faults and excesses,

of lust for power and personal greed in national as well as international relations.

Such a man was Archbishop Fenelon, a noble figure of the seventeenth century. It was Fenelon's brilliant letter of censure addressed to the prototype of autocrats, Louis XIV, stamps this Bishop as one of the fearless champions of peace among leaders of the Church.

Fenelon was born in 1651 in his family's ancestral castle near Perigord, a little town in France, and died in 1715, which year also saw the death of Louis. Ordained in 1675, Fenelon found favor with the king for a time (later this favor was to change to enmity), and in 1689 was appointed tutor of Louis' oldest grandson. It was while holding this position Fenelon wrote *Telemaque*, intended to prepare his young royal charge for the duties of kingship. When the manuscript was published without the author's knowledge or consent, however, it created a furor. Louis saw in it a severe indictment of his policies. *Telemaque* was suppressed and was not

⁵⁾ Allen, op. cit., pp. 10, 103-06; Dunning, op. cit., p. 14.

⁶⁾ Quoted by A. Baudrillart. Catholic Church, The Renaissance and Protestantism. New York, 1908, p. 304.

published again until 1717, two years after both Fenelon and the king had died.

Fenelon was consecrated Archbishop of Cambrai, in northern France, in 1695. A gifted theologian, he none the less saw one of his books proscribed by the Holy See in 1699. This work, *Explication des Maximes des Saints*, on the love of God, was a partial defense of certain of Madame Guyon's ideas on Quietism. Fenelon had signed a statement condemning this woman's teachings but later refused to sign Bossuet's instruction regarding the "thirty-four articles," as the investigating commission's report was called, on the ground that his honor forbade him to condemn a woman who had already been condemned. His *Explication* was an explanation of his own views of the articles. The distinguished and influential Bishop Bossuet took up the controversy with Fenelon; it is unfortunate that Fenelon is remembered in history almost solely because of this dispute.

While writers are generally agreed that Fenelon was a brilliant Churchman, both his contemporaries and later authors are sharply divided in their opinions of the complete man. Fr. J. Brodrick, S. J., reports that "Louis XIV regarded him as a Utopian dreamer. Voltaire and d'Alembert thought that they discerned in him the makings of a sound rationalist, like themselves. The sentimental deist Rousseau adored his memory, and the bellicose Catholic convert, Brunetière, detested it. Emile Faguet saw in him the quintessential aristocrat, and Jules Lemaitre, most debonair of critics, wrote him down as 'before all and above all a mystic.' So there is plenty of choice."¹)

The authoritative "Lexikon für Theologie und Kirche" refers to Fenelon as follows: "In his positive writings he was a candid defender of the rights of the people, the representative of a moderate monarchy as against the more absolutistic theory of Bossuet. He was an advocate of the Christian influence on political education and political action."²)

A word about Louis, and the setting of the letter will be complete. King Louis XIV, *le grand monarque*, was nearing the end of one of the longest reigns in history, having mounted the throne in 1643 as a boy of five. His was an age of absolutism, corruption and war. The State interfered in Church affairs, Gallicanism was at its height, court life was honeycombed with intrigue. Meanwhile, the people were groaning under the

weight of their burdens. Virtually the entire reign of Louis XIV was marked by apparently endless wars and few were the families in France not touched by them. But still the king was not sated.

It was at this juncture Archbishop Fenelon addressed his remarkable letter to Louis XIV in the interests of peace. There has been some dispute about its authorship because it was sent to the monarch anonymously. The distinguished historian, Ludwig von Pastor, recently deceased author of the long series of volumes on the papacy since the Middle Ages, inclined to the belief Fenelon was responsible for the communication, as is the "Lexikon für Theologie und Kirche."³) Furthermore, it was included in the collection of the Eulogies on Members of the French Academy in a biography of Fenelon published at Paris in 1788.

And in their eight-volume work, "France," M. Guizot and Madame Guizot de Witt attribute the authorship to Fenelon, in fact quoting a part of it.⁴) However, the Encyclopedia of the Social Sciences and the rather unsatisfactory popular biography of Fenelon by J. Lewis May ignore the question entirely.⁵) So also does Saint-Simon in his three-volume "Memoirs of Louis XIV and the Regency."⁶) In fact, the French Socialist and anti-Catholic (1760-1825) paints Fenelon in dark colors. The Catholic Encyclopedia contains a passing reference to the letter in the article on the Archbishop of Cambrai.⁷)

That Fenelon wrote the letter anonymously should not be too severely criticized, first because by this time (it was written in 1695) he had long since ceased enjoying the king's favor—and only a handful dared openly appeal to the latter's conscience—and secondly because it is more than likely Louis could guess the identity of the author.

Following is the text of the letter; certain omissions have been made for reasons of space but these do not distort the context or fundamental idea of the author:

"You are endowed by birth, Sire, with an upright heart, amenable to justice. Your educators, however, have led you to believe the sole rule necessary for wise government consists in distrust,

³) Ibid., col. 996-98.

⁴) History of France, Vol. IV. Tr. by Robert Black. World's Best Histories, London, pp. 263-64.

⁵) Fenelon, A Study. London, 1938. See also Fr. Brodrick's condemnatory review of this book in *The Tablet*, loc. cit., pp. 596-97.

⁶) New York, 1910.

⁷) Vol. VI, p. 38.

¹) *The Tablet*, London. Nov. 5, 1938, p. 596.

²) Op. cit., Vol. III. Freiburg, 1931, col. 998.

jealousy, repudiation of virtue, fear of every outstanding service, pleasure in obsequious, servile men, pride and devotion to exclusive, selfish interests.

"For some thirty years your chief ministers have disregarded all the principles of the State in their desire to extend the royal power. The State itself is no longer referred to and neither are its fundamental laws. Only the king and his pleasure are discussed. These ministers have enormously increased both Your Majesty's revenues and expenditures. Yourself, Sire, they have raised to the heavens because, so it is said, you have relegated to oblivion the combined greatness of all your predecessors. But you have also reduced the whole of France to poverty so that you might introduce widespread, vicious luxury at Court. They wished to elevate you above the ruins of all the estates of the commonwealth, as though you could rise to greatness through the despoliation of all your subjects, to whom precisely you owe your greatness.

"It is true you have shown yourself to be jealous of your prestige and possibly have paid too much heed to its external aspects. In the final analysis, however, every minister has been lord and master within the range of his official authority. You have believed you actually rule because you determine the limits of power among those who really govern. But the latter have indeed demonstrated their power to the people, and the people have felt it all too keenly. These men have proved themselves hard, proud, unjust, violent, disloyal and in both their domestic relations and their dealings with other powers have proved themselves willing to threaten, to crush, to destroy everything in their path. They have accustomed Your Majesty to hymns of praise, some even deifying You. These, for the sake of your honor, you should have repudiated angrily. The ministers have caused the royal name to be hated and have made the entire French nation intolerable to all our neighbors. Our allies, refusing to be mere slaves to us, have all abandoned France, and for more than twenty years have undertaken bloody wars against us.

"Your Majesty was induced to launch a war against Holland in 1672, to defend your honor and punish the Dutch who, vexed by the disturbance of trade relations as confirmed by Cardinal Richelieu, had permitted themselves the luxury of indulging in a bit of ridicule. I mention this war in particular because it was the source of all the others. Its sole cause was glory and revenge, which can never make a war just. And hence the

extension of our boundaries resulting from this conflict was unjustly achieved.

"It is true, Sire, subsequent peace treaties seem to cover up this injustice and reconcile it with the demands of justice, inasmuch as these treaties actually ceded the conquered lands to you. But victory alone does not make a war just and peace treaties signed by the vanquished are not signed of their own free will. The conquered sign with the knife at their throat, against their will, in order to prevent still greater losses. Much as a person surrenders his purse when he hears the cry: 'your money or your life!' It is necessary to examine the circumstances surrounding the beginning of the war with Holland in order to see all your conquests as God sees them.

"It is idle to contend they were necessary for the advancement of the State. The property of another is not needed by us. Neither can it be argued that you were justified in retaining certain areas because they serve to protect your boundaries. It is Your Majesty's duty to ensure such protection by adequate treaties, by moderation, or by fortifying places within our own territory. Consult just and informed men and they will agree with my contention.

"This will suffice, Sire, to enable you to realize that you have wandered far from the paths of truth and justice, and hence also far from those of the Gospel. A disordered and unhappy Europe, the shedding of much blood, many grave scandals, many devastated countries, cities and villages reduced to ashes—these are the dismal fruits of the war of 1672, originally undertaken to promote your honor and disgrace the Dutch newspaper writers and medal designers. Ask honest men whether you are permitted to keep everything you hold by virtue of treaties forced upon your enemies as a result of a war for which there is such slight justification.

"The most peculiar consequence of these evil deeds is the continuance of the alliance directed against you. The allies prefer to carry on a losing war against you than make peace, because they are convinced you would keep this peace no longer than you did the others, but would overwhelm your neighbors once the alliance were dissolved. Therefore, fear of you increases in proportion to your victories. Your enemies unite ever more closely so as to escape the servitude they believe confronts them. Unable to conquer Your Majesty, they hope to tire you out by protracting the struggle. Place yourself, Sire, in their position for just a moment and consider what it

means to have subordinated justice and fidelity to mere advantage.

"Your people, who should love you as children, and who hitherto have displayed a passionate attachment to you, are now dying of starvation. Fields are no longer cultivated, the crafts no longer nourish the workers, trade is utterly ruined. Thus you have destroyed half of your real forces within your own domain in order to make insignificant conquests abroad. These poor people should be given alms and food rather than asked to pay taxes. The whole of France is no longer anything but one vast hospital. The magistrates have been demoted, the nobility live entirely on State allowances, their possessions having been placed at your disposal. You, Sire, are surrounded by an army of this kind, whose members beg and complain. This is your own doing, however, for having brought about the ruin of the kingdom, you hold everything in your

hands and no one can live except by your bounty. Such is the condition of our once flourishing kingdom, under a king said to be the delight of his people; he would be their delight had his mind not been poisoned by flatterers.

"The people who so loved you are beginning to lose their affection, confidence and even respect. Even your victories no longer please them, filled as they are with bitterness and despair. The fires of revolt are breaking into flame everywhere. The people believe their king no longer loves anything but his power and reputation. If the king had a fatherly regard for his people, they say, would he not seek his glory in providing them with bread and permitting them to breathe freely once more after so much suffering, rather than strive to hold a few frontier positions which have caused the war? What can you answer to their complaint, Sire?"

(To be concluded)

BERNARD E. LUTZ

ADAM IN RACIALISM

IT may be just as well to remember that racial prejudice is deeply ingrained in human nature.

It pleases man's vanity and pride to consider himself superior to certain of his fellowmen. As he seeks for the beam even in the eyes of his neighbor, a man of his own race and kind, so is he particularly alert to the shortcomings of character and behavior in a member of an alien race, one of a pigmented skin. Even the best of men find it difficult to overcome fully this tendency of our nature. But those sincerely convinced that all men are God's children will ever strive to treat justly and charitably those whose racial qualities and peculiarities may appear to them strange, unpleasant or even reprehensible and repugnant.

Charity, decried as irrational and faulty by recent generations of men, ignorant of its true meaning and office, has a mission all its own to perform in regard to our conduct toward those, whose skin and lack of culture, or whose actions, irk us. Consider this example of what should not be. The *Cape Argus*, of Cape Town, So. Africa, sometime during the past summer published the following advertisement:

"READY NOW: Highly pedigreed Great Dane pups. This strain is specially bred for size. They are fearless. *Haters of all Non-Europeans.*"

Primarily, of course, of the natives of South Africa, Negroes. Is it proper, is it desirable an

advertisement, worded as this one is, should be published? Charity would say no, aiding those who would demand suppression of this and similar announcements in the interest of public policy. It is true, delinquency among natives is quite generally complained of in South Africa. But vicious great danes certainly are not the remedy for an evil for the existence of which the members of the "superior race" must bear the blame. An immoral, licentious, thieving proletariat, whether black or white, is the product of civilization. All civilizations are developed and imposed by the members of a master-class. For the past one hundred and fifty years the third estate, the liberal bourgeoisie, has made history and prepared our fate. As to South Africa, almost 75 years ago Sir William Butler put down in a notebook the following quotation—"which must have expressed some forboding in my mind"—:

"Thus far their [the white men's] course has been marked with blood, and with blood must it be traced to its termination either in their own destruction or in that of thousands of the population of Southern Africa."¹

And this fine, intrepid Irish soldier, a Lieutenant General in the British Army, knew Africa. Not only as a campaigner, but also as Acting Governor and High Commissioner at Cape Town at

¹ Sir Wm. Butler. *An Autobiography*. Am. ed., N. Y., 1913, p. 177.

the time of the Jameson raid. His Autobiography is, in fact, a first class source of a historical kind. For reasons stated in the *N. Y. Evening Post*, issue of Mar. 25, 1911:

"At this time, it will be remembered, Kipling and the *Times*, and the English jingoes were roaring for war under the impression that a few British regiments would

be sufficient to send Krüger flying from Pretoria. The Irish general alone kept a clear head and a perfect accurate judgment."

It was not General Butler's judgment prevailed but that of the men whom he referred to on one occasion as "the financial exponents of loyalty."

F. P. K.

Warder's Review

Peasants, Farmers, Proletarians—What Are They?

BY speaking of those who may cultivate a few acres of land as "farmers" official publications hide from an uninformed public the fact that there has developed in our country a numerous landless proletariat.

In his article on "Indian Farming in South America," published in *Agriculture in the Americas*, Ernest E. Maes quotes approvingly from "the extremely thought-provoking Year-book of Agriculture for 1940," entitled "Farmers in a Changing World," the following statement:

"Hitherto the problems of commercial farmers have almost completely dominated agricultural thinking and policy. These problems still bulk very large, as they should, but they no longer tell the whole story. In the last few years Americans have become aware of a rather startling fact: A third to a half of the farm families in the United States contribute little to our commercial supply of food and raw materials. They have little to sell; they are unable to compete in the commercial market; they live for the most part in great poverty; many of them are homeless migrants. They seem to have little economic function."¹)

Homeless migrants are certainly not farm people; nor should rural families who have "little to sell" and "live for the most part in great poverty" be called farmers. They are hardly peasants; a farmer is the equivalent of a yeoman, or of a German Bauer, a self-respecting and independent individual, proud of his vocation.

While the official annual publication of the Department of Agriculture admits the existence of an appalling number of unproductive pauperized dwellers on the land, others continue to preach farming on the basis of self-sufficiency. But just how long would a class of merely self-sufficient farmers be able to continue on the land, if an individualistic concept of property is permitted to continue? Let us discover, if possible, how many American farmers, large and small,

were forced in the past to abandon their property, because it had been mortgaged far beyond its permanent real value. As against this freedom abused we should insist on the acceptance of the principle that the right to mortgage farm land should be curbed, in the interest of the common good. Measured by the standards our forefathers made their own in the eighteenth and nineteenth centuries, this is a revolutionary demand. But it is essential for the preservation of the social and economic welfare of an estate upon which a nation depends not merely for food and clothing but its very existence.

It is indeed a "Changing World" the farmer lives in at present. Because this is so, his problems are ours. The future of the nation requires that he should enjoy economic and social security.

People's Restaurants

TO the careful reader of newspapers, reviews and magazines the trend of present thought and of things to come is revealing itself both in accidental and intentional statements dropped by Liberals and Progressives.

In *Time and Tide*, of London, to mention an instance, Winifred Williams discloses her love and admiration for State Restaurants. They are so much more rational, you know, than the family kitchen and dining room! And besides who is to do the cooking once women have been completely emancipated?

It was in a "Northern City at Noon" Miss Williams discovered a Works Canteen to be an ideal institution of Democracy, where people "swallowed food and news simultaneously, steamed ginger pudding, the *Daily Herald* [red!] and the *Daily Express* [popular and sensational]." Everything, in fact, seen and heard by this member of the *intelligentsia* on the occasion described impressed her. "Apparently," she thought, "people treated the place as a club." Her delight with the situation was increased, when a workman beside her put down his newspaper and, eating his last spoonful of pudding, muttered to another man:

¹) Loc. cit., Wash., Dec., 1942, p. 233.

"They're doing wonders. There's never been owt like it.' He was still in Stalingrad."

Ultimately the observer's impressions became crystallized in the following statement:

"And as I drank my penny cup of tea I was dreaming again—of People's Restaurants of the future, when the war is over and won, of finely decorated buildings with paintings hung on the pale walls, of a gay Democracy eating delicious lunches at a price the poorest could afford. The Minister of Food has built something bigger and better than he knows: having once given Restaurants to the people, will he, when the war is over, snatch them forever away?"

And the publication in which this is said is not even an exponent of Fabian Socialism nor as red-dish as are our own *Nation* or *New Republic*! But August Bebel's idea of abolishing the family kitchen as irrational evidently did not die with the popular and influential German Social Democrat of the last generation.

Would Work Women on Mine Tipples

IT appears hopeless to try to convince feminist egalitarians that it is not wise to push women into employments not suited to their physical condition. Possibly the Senators who obligingly helped on its way the Constitutional Amendment, intended to grant women "equality" with men, may be willing to learn from an occurrence reported in the *United Mine Workers' Journal*.

In one of the two attempts on record to put women to work around a coal mine, the general manager of a Coal Company in West Virginia had hired five women to work on a tippie, on the alleged pretense of meeting a manpower shortage. But no such shortage existed, an investigation revealed. On the very day on which the five women were hired, eight men were refused jobs at the particular mine. Ultimately, in both instances, denounced by the miners' *Journal* as "grandstand publicity plays," the women were discharged and replaced by men, "but not before the gullible Department of the Interior had received the news and had issued a release," the article reports, "which caused press services to pick up the story and put out considerable publicity for the mine management."

In his notice to the Coal Company to desist from hiring women, the president of District 29, UMW, well described the situation in these words:

"It is regrettable that coal operators will attempt to reduce the social standing of wives and daughters of our membership to a level with those practiced in the 'Dark

Ages,' that of slaving in the production of coal which was abolished in England in the eighteenth century."

To this statement the *Journal* adds the relevant opinion, which our feminists should make note of:

"In the first place, the employment of women in and around mines is not practical, as years of experience have shown. Coal mining is not a woman's job, and that's all there is to it. For this reason, UMW contracts specifically cover men, not women." Ultimately the article emphasizes, what is known to be a fact, that there is no manpower shortage, "because there are hundreds of older men, experienced miners now out of work, who need the jobs and who can perform them much more capably than women."¹)

It is unfortunate Mr. Tittler, president of District 29, should have referred to the 'Dark Ages,' unless he had in mind the unrestricted regime, as it existed not only in England but also in other countries of Europe, after the advent of economic Liberalism in the early decades of the last century. In the Middle Ages the very thought of a woman laboring in a mine would have appeared incomprehensible. In the nineteenth century such labor did prevail; in Belgium, for instance, under a liberal regime even into the eighties. Young girls and women worked in mines, in what was supposedly a Catholic country, virtually nude and together with men, to the detriment of their morals. These conditions were brought to light by an investigation conducted by the Belgian Government after the serious labor troubles, which occurred in 1886.²)

The record of capitalism warrants, in this regard, the opinion that it was more inhuman than outright slavery.

Corrigenda

FOR years American Catholics writing on the development of Catholic social thought and action in the nineteenth century have spoken of Rudolf Meyer and Carl von Vogelsang in one breath. Creating the impression that Meyer was a Catholic. Unfortunately, Professor Carlton J. H. Hayes has emphasized the error, as it were, in his book on "A Generation of Materialism, 1871-1900."

Discussing the opposition of Catholics in European countries during those years to the policies and actions of Liberals and liberal parties, the historian points "to a noteworthy group of Catholic intellectuals: Moufang and Hitze in Germany,

¹) Loc. cit., Dec. 1, 1942, p. 9.

²) Conf. Herkner, H. *Die Arbeiterfrage*. 5. ed., Berlin, 1908, pp. 25-27.

Vogelsang and Rudolf Meyer in Austria, DeMun and LaTour du Pin in France, etc., etc.”¹⁾ But was Rudolf Meyer a Catholic? He was neither that nor, properly speaking, of Austria. He was a Prussian conservative, a member of the Lutheran-Evangelical church, born in the Province of Brandenburg, in 1839. Having studied history, political economy and technology in Berlin, he devoted himself to journalism, writing for conservative papers and journals on subjects of a social-political nature. It was at this time he established friendly relations with Carl Johann Rodbertus (1805-1875), called by the *Encyclopedia Britannica* a “German Socialist,” who “held the purely economic part of the creed of the German Social Democratic Party, but did not agree with their methods and had no liking for the productive associations with State help of Lassalle. He regarded a Socialistic Republic as a possible thing, but he cordially accepted the monarchic institution in his own country and hoped that a German emperor might undertake the role of a social emperor.”²⁾

Rudolf Meyer, in the seventies, joined the conservative opposition against Prince Bismarck, who at that time was working hand in glove with the Liberals in the Reichstag. A book published by him in Leipzig, in 1877, “Political Speculators and the Corruption in Germany,” containing passages reflecting on Prince Bismarck and two of his Ministers, Camphausen and Falk (the latter was the evil genius of the *Kulturkampf*), resulted for Meyer in a prison sentence and exile. It was now he became attached to the editorial staff of the daily *Vaterland*, of Vienna, whose chief editor Vogelsang was. But the disparity between the views and the social policies of the two men was too great to permit of continued harmonious co-operation. Having left Austria—he resided for some time with a nobleman in Bohemia—Meyer traveled, visiting among other countries our own. Two books, both of them issued in 1883, appeared as the fruits of his observations made during his sojourn in the New World: “Causes of American Competition” and “The Homestead and Other Economic Laws of the United States of America.” Of greater importance was his work, published in French with the title “The International Crisis of Industry and Agriculture,” which appeared in 1885. But especially Meyer’s “Emancipation Struggle of the Fourth Estate,” published in two volumes between 1872 and 1874, retains its value

as a guide through the currents of the social movements in the nineteenth century. The omission of Rudolf Meyer from the “*Encyclopedia of the Social Sciences*” is, therefore, inexcusable.

In the foreword to the second edition of volume one of his “*Emanzipationskampf des Vierten Standes*” Meyer declared: “Together with other things, written by me since 1870, this work will augment the picture I have developed of my times, and which will be indispensable to the historian.” This was said in September, 1882. The volume is rare; a dealer of Leipzig catalogued the book at twenty marks gold (\$5) in 1936.

Contemporary Opinion

NOT only diplomats need history. The importance of a highly enlightened public opinion behind the efforts of the statesmen can hardly be exaggerated. To be aware of the influence which public opinion can have on peace-making, we have only to remember England’s notorious election of 1918 which sent Lloyd George to Parliament and Paris with a peace of vengeance platform . . .

Truth is far too valuable an asset to be lost in the mists of prejudice and the smoke of even a righteous anger. To build our post-war world upon foundations of justice demands an ability to see things as they are. The public opinion to be desired at war’s end would be a sane outlook, based upon objective facts, a viewpoint neither softened by a false sentimentality nor heightened by vengeful indignation. To achieve this a passion for truth is necessary.

JOSEPH S. BRUSHER, S.J.
*The Historical Bulletin*¹⁾

Like the clowns at Wirth’s Circus, the Communists are nothing if not versatile.

We remember them when they were anti-Fascist, we remember them when they were anti-British, and now we see them going all patriotic. They are actually supporting the present Government and organizing Loan rallies. We are not deceived, however, we recall Dr. Johnson’s remark about “Patriotism being the last refuge of scoundrels.”

We are not even deceived when these “democrats” refer to themselves as “Workers’ leaders.” We know that very few of them work—they only “organize” the real workers and as for leadership, we know they will only lead us to slavery.

¹⁾ Loc. cit., N. Y., 2. ed., pp. 198-99.

²⁾ Loc. cit., Cambridge, 1911, 11. ed., vol. 23, p. 437.

¹⁾ A Catholic Quarterly, Nov., 1942, p. 8.

They are most active in demanding a second front, but they already have a second front—in fact, they're two-faced and the other face has a neutrality pact with our enemy, Japan.

Watch these fellows—they have changed their policies a few times already—they'll certainly do so again.

*The Catholic Worker*¹⁾
Melbourne, Australia

The pressing need of war production has put the democratic State into business—deep into business, deep into the economic realm. Whether or not the Government can get out of these fields after the war without bringing on great confusion and unemployment will be a big question. But it is something to feel that the brain-truster has become troubled with fairly dark doubts about his own usefulness, and that as Jefferson taught, the best place for the lodgement of doubtful powers of Government is with the people themselves.

We have already stated the opinion that the disillusionment with politically run economics will be fairly rapid and thorough. The dictators found it so and had constantly to get tougher and more ruthless in order to stay in charge. But certainly let us hope that the disillusionment will not mean a relapse into the capitalist myth.

The Maritime Co-operator
Antigonish, N. S.²⁾

Economists don't associate farm prices with inflation. That sort of talk has come from politicians. Professor W. I. Myers of Cornell University, internationally known authority on agricultural finance, and former governor of the Farm Credit Administration, says:

"The buying power of factory workers is nearly doubled since 1914, but the buying power of farm products is just getting back to where it was in 1914. The buying power of the factory wage earner is about twice what it was in 1914, while the buying power of the farmer has only recently reached what it was in 1914."

American farmers don't care to become war profiteers. If they did, they wouldn't be farming these days. They want a price level which will maintain production to meet the food needs of America and the United Nations. Unless they get it, America and the United Nations will be the sufferers.

Agricultural News Service
Ithaca, N. Y.

Fragments

SOME time near the beginning of the present century the noted Americanist Charles Lummis told the readers of *Out West*: "Mr. Carnegie spends a great deal of money to increase the wasting of fiction." What was thus begun has been continued at the expense of the taxpayers.

It is the *Catholic Times*, of London, remarks: "An artificial culture is withering around us while every effort is bent upon devoting the machine to its last orgy of death." But decadent cultures, like weeds, bloom forth again at the first opportune moment.

Mr. Serge Bolshakoff, known to our readers as a contributor to *SJR*, closes his illuminating little volume, "The Christian Church and the Soviet State," on a hopeful note: "The Church of Christ is eternal. It survived the Roman Empire, the dark ages, disorders and troubles of every kind, invasions, revolutions, wars. It Christianized the most unlikely societies and institutions. It may Christianize the Soviet State as well."

Patrick Henry declared: "No free government, nor the blessings of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles."

If this be a standard by which a people may be measured and judged, the future of the nation does not appear propitious. Exaggeration and not moderation prevails. Temperance is little practiced and frugality is held in contempt. Virtue is flouted and fundamental principles have lost their value because we "have changed all that," and discard the dictates of the moral law as quickly as we do a worn-out garment.

It is not merely in our country "there is an anti-clericalism abroad that frowns upon the people of Quebec," as recently stated by us. According to the *Christian Democrat*, Oxford, "the French Canadians are most unfairly misrepresented" and the Canadian Catholic Hierarchy described as "most reactionary and anti-democratic" in *The Fabian Quarterly*, of London.

If a noble and civilized Democracy is to subsist, the common citizen must be something of a saint and something of a hero. So thinks George Santayana.

1) Loc. cit., No. 82, Nov., 1942, p. 3.

2) Editorial, Washington and Decentralism. Vol. IX, No. 19, p. 1.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

As Against the Duty of Self Protection

THOSE who so glibly talk of a World Republic and other schemes intended to promote a durable or, as some hope, a perpetual peace, should know that ideals of this nature must of necessity collide with the stark realism of facts opposed to their wishes, however well meant they may appear. The frontiersman would not have been found willing to disarm, for instance, in anticipation of a durable peace with Indians, as agreed upon at a pow-wow, where the red-stone pipe has passed from mouth to mouth.

A recent publication on "The New Freedom of the Seas," by W. Arnold-Forster, discusses points that should cause enthusiasts to think twice. From describing how the same countries have read surprisingly different meanings into the term "Freedom of the Seas," Mr. Arnold-Forster goes on to argue the advisability of the post-war control, and

perhaps ownership, of the world's merchant shipping by an international shipping board. He shows how the claim to "Freedom of the Seas" has always meant pretty much what a particular nation has happened to want it to mean at any particular moment. In his suggested panacea he faces the question of the abrogation of national rights that would be involved:

"If there is to a full assurance of freedom at all from the arbitrary use of national sea-power, then it will be necessary for such strategic points as Gibraltar, or Panama, the Dardanelles or the Skaggerak, to be subject to control by an authority responsible to the whole Commonwealth of Nations."

"Gibraltar and Panama?—there lies the test," remarks a reviewer of the book. True, indeed. What American statesman, with a knowledge of human nature, the wiles of statesmen and the experiences of history, would dare give up our control of Panama?

Education

Where Sex Instruction Does Not Belong

SINCE 1919, remarks the new Central Bureau leaflet, "Sex Has No Place in the Schools," the movement to provide sex information to high school students on a classroom basis has gained momentum. The leaflet cites a poll of school boards in widely scattered areas to prove that such instruction is even now being provided.

Added proof of the correctness of the statement was published recently in *The Tidings*, diocesan weekly of Los Angeles. Editorially this paper refers to the action of the Tenth District, California Congress of Parents and Teachers, in urging the local board of education "to include sex instruction in health programs and further that the course should be compulsory."

"It appears that the board approved," the article states. "The request submitted by the PTA contained the argument that timely sex education would save the boys when they went to camp from 'severe emotional shock.' Also that it would be a protection for girls under emotional strain because of the war."

The present instance demonstrates anew that certain revelations incidental to conscription have

provided impetus to the school sex proposals and programs. Of course moral as well as practical questions are conveniently ignored. Eleven years ago the Sacred Congregation of the Holy Office answered negatively the question whether "the method called 'sex education' or also 'sex initiation' may be approved."

Writing on this subject, Rev. Felix M. Kirsch, O.F.M.Cap., affirmed that "while the teaching might do away with sex ignorance, it would at the same time break down the safeguard of modesty, offer material for sex discussion among the pupils, and of itself be no protection at all against the allurements of the flesh."

Proponents of indiscriminate sex education in the schools usually contend glibly that "knowledge is power." Overwhelming proof to the contrary is available. Quite naturally, moreover, the plain Catholic teaching about sin and its seriousness is altogether absent from the public school plan. Any appeal for purity by a teacher in such circumstances can be made only on the weak basis of altruistic motives or injury to health and danger of infection.

Distinguished non-Catholic authorities as a class are opposed to the plan. Included among the

reasons for their opposition are the varying emotional ages of the pupils themselves as well as their actual ages, the "psychology of individual differences," the possibility that sexual stimulation rather than sex mastery will result from haphazard instruction, the difficulty of obtaining qualified teachers, and the inability to allude to religious considerations in the public school classroom.

Rather than insist upon school sex instruction, parents should realize that individual instruction is the one real answer to the problem. Only last fall Pope Pius XII again charged *parents* with the

duty of imparting the necessary information to their children "at the proper time, in the proper measure, with the proper precautions." The parents themselves can be provided with information regarding the manner of training their children along these lines. If they hesitate in their duty, the information can be supplied to growing boys and girls by a priest or minister, family physician, teacher or mature friend of the family in whom the young people repose confidence. But above all the problem calls for individual attention, not for promiscuous, dangerous group instruction.

Catholic Action

Catholic Social Guidance in Canada

FRENCH Catholics have given us not only excellent works developing the theory of Catholic social ethics and social work, but they have also frequently led the way in practical social action. The well-known "Les Dossiers de L'Action Populaire" published in France, have been furnishing plans and programs for Catholic social action for many years to our French Catholic brethren.

But Canada, too, has been very much alive to the need of guiding people today along the lines of well-planned Catholic Action. It is not too much to say that in some ways Canadian Catholics have shown their brethren in the United States how to put in practice the idea and ideal of Catholic charity under our changed modern social and economic conditions. They have the "Apostolat de la Bonne Presse" which has spread Catholic social doctrine throughout the Dominion. Some years ago the present writer was privileged to see the splendid efforts for the social and religious welfare of Catholic sailors, in the ports of Montreal and Quebec.

A new and most laudable undertaking has been launched recently to deepen, further and extend "L'Action Sociale Catholique." This undertaking is carried out by means of an excellent publication of an organization known as the Institut Pie XI. The title of the publication which is responsible for this new type of social activity of the "Institut Pie XI" is *Nos Cours*. The Institute, situated at 2065 West Sherbrooke, Montreal, is a school of Catholic Action and religious science connected with the University of Montreal. As an "Institut d'Action Catholique et de Sciences Religieuses," it functions as a department of the theological faculty. Founded in 1937, it has be-

come a source of guidance to Canadian Catholics, in compliance with the directions of the Holy See concerning the diffusion of Sacred Sciences, and more particularly of papal pronouncements on social action.

"L'Institut Pie XI" inculcates a knowledge of Catholic Action and Catholic social undertakings. Its work is based on solid religious and theological foundations, and it prepares defenders of Catholic truth by the written and spoken word. Hence it is especially a school of preparation for those who are looking forward to an active public and professional life. It also envisages the formation of journalists and teachers. They will find in the courses offered in the Institute the light and guidance needed to apply Catholic moral, ethical and professional teachings to the vastly changed conditions of modern life and culture.

The word "Cours" means much more than "courses" as the word is understood in American schools in the United States. It means plans of action, methods and methodology, the whole program of Catholic social work which is ever to be enlarged and expanded in accordance with the constantly changing conditions of our own generation.

Four issues of the current (1942-1943) volume furnish a good idea of the nature of the undertaking. Each number contains an exposition of a point of Catholic dogma. There follow sections on the spiritual life, moral questions, and apologetics. These in turn are succeeded by an article explaining a vital point of "La Doctrine Sociale." There comes next one of the main points of the publication, under the rubric "Action Catholique." The issue is concluded with a section on "Documents Pontificaux," paragraphs with appropriate comment on Papal utterances.

The foregoing analysis shows how timely is the comment of the Archbishop of Montreal, Most Rev. J. B. Desrosiers, contained in a letter to the Director of the Institute:

"In order to take part in Catholic Action, one must first of all understand its theory and technique, have clear and precise notions of the social doctrine of the Church, and well-defined ideas on the truths of faith. Moreover, there must be knowledge of the spiritual life, of the Holy Scriptures, of apologetics, and of the legislation of the Church.

"You have been guided by these fundamental principles in drawing up the program of the 'Institut Pie XI.'

"Hence I can only add my encouragement to those which have already been given you by my predecessor."

The Youth Movement

A Person, Not a "Cynical Cog"

FUNDAMENTALLY youth is cynical, runs a line from the copybook. Like most maxims of its type it contains an admixture of truth and error. For little attempt has been made to prove its correctness, and it has been repeated often enough to be accepted as true without further questioning.

At the other extreme is another cliché: fundamentally youth is idealistic (one might almost add the term starry-eyed).

Obviously the real truth lies somewhere between. But where? Meanwhile, young people, hearing themselves alternately set down as the worst generation of youth in human history and blessed as one of the finest, are apt to be puzzled if not disgusted by such sweeping statements.

If there is anything the average young man resents it is being regarded merely an average young man. Approaching a man's full estate, to which is attached an individual, independent identity as a person, he objects to being typed or grouped together with the great mass of other young men. Popular statements beginning "youth thinks," "youth feels," "youth wants," etc., he dislikes acutely, if only because they reject his individuality, making him merely "one more bean in a great big pot." And whenever a group of his contemporaries go on record as favoring this or opposing that, he is distressed by the inevitable newspaper report implying that *all* youth share the same views.

For he cherishes his new-found identity as a person. When this is denied him on so many oc-

Evidently we have in this scholarly periodical, coming to us from the faculty of theology of the University of Montreal, a splendid example which all of us—priest and people, capitalist and wage-earner, young and old—would do well to take as a model in efforts along the line of Catholic Social Action and the reconstruction of our social order, according to the ideas of the present Supreme Pontiff and his four predecessors. And all this merely means the upbuilding of the Kingdom of Christ and laying the foundation of a just and durable peace among the people of our own country and among other nations.

ALBERT MUNTSCH, S.J.

St. Louis University

casions, he is apt to remember bitterly the trite expressions he has heard so frequently in the past: "the world is your oyster," "the fate of the future depends on you." Can he, then, be blamed for being somewhat cynical toward so hypocritical an attitude?

Any fundamental cynicism on the part of youth, however, is usually generated by a gnawing fear of the future. Even though the war is granting young men the opportunity to "win their spurs" at an earlier age than is commonly the case, success along these lines is not conclusive, because war is only temporary. And while many young men have joined our country's armed forces with a crusading spirit, probably the great majority regard the war as an interlude, a job to be done as quickly and as effectively as possible, before they embark on their life's work.

But it cannot be denied that the war is changing both the young men themselves and the world in which they shall achieve their destiny. This is one fact of universal application, whose existence cannot be overlooked in discussing the youth problem. And in this the problems of the present younger generation are different from, and perhaps more complex than those of previous generations. Neither a cynical nor an indifferent youth can solve them. Their solution will depend upon how well the individual young man responds to his opportunities and his obligations, upon the training and counsel he receives from elders willing to treat him as a responsible individual and not merely as one of many nameless ciphers or cogs.

Rural Problems

Homestead Invaders

AT last year's convention, conducted at Sykes-ton, the Catholic Men's Union of North Dakota adopted two resolutions concerned with the land and contingent problems. Both are quite excellent, but it is particularly the following passage from one of the two pronouncements is of general interest:

"When North Dakota was first settled, the amount of land each individual could acquire from the public domain was strictly limited. The distribution was guided by concepts of social welfare. It was then recognized that the wealth of the State and the Nation would be increased through the family-size farm with consequent increase in population, rather than by the higher price for land obtainable by sale to big operators. It is clear today than an increase in our rural population on family-size farms means an increase of the State's wealth. It is not sensible to sell land owned by the Government to large operators and then support out of relief funds the dispossessed renters and others

living in towns, who could be established on the land. Our convention recognizes as a short-sighted policy the sale of land from the public domain to people who now have large holdings because they will pay a better price or because the renter at the present time is financially unable to buy even on the liberal terms now offered. It would seem wiser for the State either to offer even more liberal terms or retain ownership until the renters or the progressive buyers are in a position to purchase."

"It is the conviction of our convention," thus closes the interesting statement, as printed in the Proceedings, recently published, "that social welfare rather than immediate cash gains should be the guide in the disposition of our public lands. If social welfare rather than immediate gains were emphasized in our public land policy, there would be no necessity for such gigantic appropriations for relief to which the citizenry of the State is degraded. The welfare of the State would be furthered if such a policy were adopted by our Federal Land Bank, our State Land Department, the department having charge of the sale of school lands and our counties."

Co-operation and Credit Unions

Six Years' Progress

AT the close of 1941 there were 10,435 credit unions operating in the United States, according to figures released by the U. S. Bureau of Labor Statistics last fall. Of this number 9653 were in active operation, including 4245 functioning under a Federal charter and 5408 under a State charter. In the six-year period beginning in 1936 the number of unions nearly doubled, as there was a net increase of more than 5000. Meanwhile the membership and business were trebled, total assets almost quadrupled.

More concretely, during 1941 credit unions increased their membership by 25 percent, made 2,400,000 loans amounting to more than \$322,000,000, and realized a net profit of \$14,000,000, which \$8,800,000 were distributed in dividends to shareholders.

New York has the largest number of unions in operation, 908. Illinois is second with 841, Ohio third with 709. Five States have not thus far passed enabling legislation: Delaware, Nevada, New Mexico, South Dakota and Wyoming. Connecticut and Vermont enacted credit union laws within the last three years. Neither, however, had issued a charter up until the end of the period covered.

Significant is the conclusion to the article accompanying the statistics: "The credit union movement and the consumer co-operative movement proper are gradually approaching each other at several points." In proof the number of credit unions established among members of consumer co-operatives is cited.

For twenty years and more we have fostered the idea that credit unions should devote part of their surplus to educational purposes, as a matter of sound credit union policy, and should not pay dividends higher than the prevailing rate of interest.

Because relatively few unions have followed this suggestion it is with all the more pleasure we report from time to time the exceptions. At the annual meeting of the Seaview, Nova Scotia, Credit Union, for instance, the members did not vote greedily to divide the melon. After setting aside 20 percent for the guaranty fund, the group appropriated eight percent for "credit union education."

Moreover, the dividend on share capital was limited to two percent, that on deposits to one and a half percent. Meanwhile, the members voted to purchase a \$1000 Victory Bond.

Business men will come to recognize the widespread introduction of the co-operative movement as "the saving grace of private enterprise" in the post-war world, declared Leland Olds, U. S. Power Authority chairman, at a farm bureau meeting held in Burlington, Vt. Denying that co-operatives will function to the detriment of private enterprise, Olds insisted they will perpetuate the present system by compelling private busi-

ness to revise its ways and become a "social trusteeship."

The speaker pointed out that "the battle to root out selfishness from the practical business of life, to destroy the worship of mammon, is going to be a harder battle than the battle to defeat the dictators. But we are beginning to discover, in the very mobilization of the entire energy of the United Nations to win the war, the secret of the human relationships which will enable Democracy to grow and flourish after the war . . . Let us not forget that the great lend-lease program may grow naturally into economic co-operation between nations."

On the occasion of its fourth anniversary the Collegeville (Minn.) Community Credit Union was able to report a growth of exceptional proportions, from \$130 in share capital to \$7200. A total of 219 loans, amounting to more than

\$22,000, have been granted the 150 members during that period.

Interest rates have been reduced to three-fourths of one percent per month on the unpaid balance. The union also extends loans on real estate, charging one-half of one percent interest, including insurance for each loan.

Members of St. Joseph's Parish, Youngstown, O., organized a parish credit union at a special meeting held November 30th. Officers were installed and the charter presented on this occasion. The pastor, Fr. John Lenz, actively sponsored the undertaking.

Mr. John H. Herrlich was elected treasurer while Mr. Leo P. Lyden was chosen a member of the board. Both are officers of the CU of Ohio, the latter being president.

A List of Social, Economic, etc. Terms

MODERNISM: In general, the exaggerated preference for anything new over the traditional. In its restricted meaning, the tendency and movement of a philosophical and theological nature which, having developed toward the end of the nineteenth and at the beginning of the present century, was intended to harmonize Christian doctrines and practices with the results of modern science, and to adapt them to the moral and social demands of modern man. Condemned for the first time by Pius X, in the Encyclical *Pascendi* (1907), it was characterized by that Pope as the "union of faith with false philosophy," "the sum of all heresies."

MONOMETALLISM: A system of currency in which only one metal is the standard money, all other metals being used for secondary purposes only. If, for example, gold is considered the sole monetary standard (as was the case in England beginning in 1816), such metals as silver and copper are legal tender only for certain specified amounts.

MONOTHEISM: The doctrine holding that there is but one God; opposed to polytheism. Anthropologists have in recent years determined that early religion was monotheistic and that many primitives today likewise hold this belief.

MONS PIETATIS: A credit institution established in Italy about the middle of the fifteenth century largely by Franciscans. Founded on Christian principles, it was designed primarily to loan money to needy individuals on deposit of a pawn at a very low interest rate. The *mons pietatis* was

called into existence to alleviate the economic distress of a large class of people who were forced into destitution and poverty as a result of the great burden of taxes and interest (50 to 300 percent) they were compelled to bear. The movement spread to other countries, chiefly France and Germany, and was formally approved by the Fifth Lateran Council in 1515.

MOST FAVORED NATION CLAUSE: An agreement found in many commercial treaties by which one country grants special consideration to another in the matter of trade. Thus if the United States and Canada have an agreement of this character, then should our country admit say Argentine wheat at a lower rate than that fixed by the general tariff, it would immediately extend the same benefit to Canada.

NATIONALISM: Broadly considered, nationalism refers to national spirit or aspirations, devotion to the nation. More precisely, it connotes a tendency to place an excessive emphasis on the value of the nation at the expense of other values. It is somewhat akin to Liberalism (*q. v.*).

This stress on national feeling and unity has been fostered since the seventeenth century when modern nations began to arise more or less as we know them today. The nineteenth century, and to an extent the twentieth, saw the crowning glory of nationalism.

NATURAL PRICE: Or normal price, is that equal to the cost of production. It is also the average selling price established over a long period of time.

SOCIAL REVIEW

Catholic Social Action

A FORMAL statement condemning the Montreal weekly *Le Jour* as of doubtful Christian spirit, morality and patriotism, issued by the Assembly of Quebec Bishops, was published in *L'Action Catholique*, organ of Catholic Action.

"Apropos of the weekly *Le Jour*: At their assembly on the first of December, 1942, the Archbishops and Bishops of the Province of Quebec reached the following decision:

"*Le Jour* is a periodical whose Christian spirit, morality and patriotism are at least doubtful and one is astonished that some Catholics permit themselves to read it."

CALLLED by the Archbishop of Cardiff, Wales, the meetings of the Catholic Women's League and the Union of Catholic Mothers, held in Cardiff, protested any quasi-military duty imposed on women. The following declarations were issued:

"We view with much concern the increasing demands of the State on women for quasi-military duty, and we register this declaration in the interests of our heritage of Christian civilization," and

"In the case of fire-watching on the part of women on public premises, the Government should make it compulsory to provide separate and appropriate accommodation."

DESPITE the war the Capuchin Fathers returned to the hop-gardens of Kent, England, early in the fall to minister to Catholics among the hop-pickers. It was their 37th consecutive season. All told about 60,000 men, women, and young people are believed to be engaged in this seasonal work; a very fair proportion of them are Catholics.

During the week days, contact is made by the Friars with the pickers on the various farms where they are at work and the Capuchin Father picking hops with the people at their bins is no unfamiliar picture. In the evening, they visit the pickers in their temporary hutment dwellings, and all the Catholic and even many non-Catholic pickers want "their Father" to visit them.

FROM Chota Nagpur comes a report that Dr. Severin, Bishop of Ranchi, had declared Catholic Action in his diocese was no idle term, and gave these examples:

"Recently 622 sodalists came to visit me. They were all young men and women from the mission district of Kesramal. After Holy Mass and Communion they presented me with the following resolution: 'My Lord, we solemnly promise you to be devoted children of Mary and to extend her Son's Kingdom in our villages and

in our homes. We also promise to build a grotto' . . . and they offered me a purse of 25 rupees.

"This was merely the prelude," continues the Bishop. "In May some 2,000 sodalists, hailing from five different mission districts, came to see me. Most of them had been walking between 10 and 45 miles (with the thermometer above 100 degrees) simply to give me assurance of their continued effort to spread the Faith among the people of their towns and villages. May our Heavenly Mother second their endeavors! It is Catholic youth like this that constitutes the real hope of this mission."

The Communist Party

ACCORDING to a decision rendered by Federal District Judge Wm. Holly, the statute which, in Illinois, was intended to grant public officials the power to debar candidates of the Communist Party from presenting their names on the ballot to the voters, is invalid. The court also ruled that the Governor and other state officials had acted in an arbitrary manner and abused their power in refusing to certify the nominating petitions of the Communist candidates without giving any reason for their action.

Of greater importance is that part of the opinion which states: "If the principles of the Communist Party, especially the Communist Party of Soviet Russia, are assumed to be other than that goods and the agents of production in industry should be held in common, then the statute is void for uncertainty as to the meaning of Communist principles. If the term Communist is to be taken to mean simply belief in a system in which goods and the instruments of production are held in common by the people, then the statute is clearly unconstitutional. Certainly a party may not be excluded from a place on the ballot, because it advocates economic ideas which may happen to be unpopular at the time."

Chains

LATE in November a Grand Jury in Dallas returned a sweeping indictment against the Great Atlantic & Pacific Tea Co., nation's largest food chain whose sales of \$1,379,000,000 in 1941 allegedly comprised 13½ percent of the retail food business, for asserted "violation of the anti-trust laws in the production, processing, sale and distribution of food and food products."

The A.&P. indictment, covering 12 subsidiaries, 17 officers and directors, alleges:

1. That A.&P. systematically suppressed competition from independent merchants by a series of price wars.
2. That A.&P. consorted with manufacturers and other chain store systems to fix retail prices.
3. That A.&P. obtained "systematic discriminatory buying preference over competitors."
4. That suppliers were coerced into granting advertis-

ing allowances "unrelated to any actual saving or service."

5. That A.&P. acts as selling agent for growers, and buying agent for jobbers, and charges brokerage fees "even where no services are rendered."

6. That A.&P. collected brokerage fees on its own purchases.

7. That A.&P. falsely compares its prices with those of competitors and secretly enhances its actual prices over advertised quotations "through short-changing, short-weighting, and marking up prices on store tags and purchases."

8. That A.&P.'s coffee operations are calculated to corner the market.

Industrial Accidents

ONE in every 18 employees in woodworking plants experienced a disabling injury during 1941. Establishments manufacturing wooden containers were the most hazardous. In these plants there were 45 disabling injuries for every million man-hours worked, compared with 22 in furniture manufacturing establishments and 31 in plants manufacturing miscellaneous lumber products.

The prevalence of high speed cutting machines in these industries resulted in a large proportion of permanent disabilities, many of which could easily have been prevented through the use of proper guards.

Racialism

ONE of the many nondescript organizations now engaged in attempts to make history, the Inter-American Commission of Women at its first war-time session, conducted in Washington, "vigorously denounced racial discrimination in all its forms and pledged itself to work for 'an American multi-racial unity as a guarantee that America will be an independent free Continent which will present an example to the rest of the world.'"

Delegates from twelve American republics unanimously adopted an anti-discrimination resolution introduced by Senora Amalia Cabalero de Castillo Leon, a member of the Municipal Council in Mexico City and her country's representative at the conference. The rather extravagant declaration states i. a., "the chief menace to American unity is discrimination not only against Indians but against all colored races, and while these prejudices prevail America faces a deadly peril." To ward off this alleged danger, there is to be instituted an organized effort "against all such discrimination. The inspiration of this movement must be derived from the historic commingling of Indian and white blood which characterized the settlement, growth and present development throughout the Americas. Other ethnical groups will form an integral part of this strong multi-racial unity which is Pan-America."

Agricultural Study

PLANS for the establishment of an agricultural school on a 3000-acre tract in the Zamorano Valley near Tegucigalpa, Honduras, have been announced by the United Fruit Company. Named the *Escuela de Pan America*, the school will accommodate 40 students a year, who are to be selected from various Central American countries.

The school will have sections on agriculture and forestry, livestock and dairying, agricultural engineering and horticulture, and will offer some instruction in mathematics, general science, physics, chemistry, biology, English and Spanish. Students will spend half of each day in classwork and a half day in the field.

Under-employed Farmers

TO Secretary of Agriculture Wickard is attributed the statement that there are about "two million under-employed farm families" in the country. Testifying before a Congressional Committee, Professor John D. Black, of Harvard University, classified low income farmers by type. He placed particular emphasis on those "not working enough good land where they are to be anywhere near fully productive," and who are young enough and capable enough to move into a better farming area or into another type of job.

Professor Black also stated "we cannot afford under these circumstances to have a man puttering away with a mule and hand plow on a few acres of poor land." Specifically, he was talking of policies of the Farm Security Administration, and criticizing what he called a "tendency to want to hold on to its borrowers and keep them on the land even in very low income areas."

Translocation of Dwarf-Farm Owners

IN accordance with a program inaugurated by the Security Administration, U. S. Department of Agriculture, with the intention in view of placing year-around agricultural workers, 150 farmers from "submarginal" areas in Kentucky have been recruited to take a training course at Ohio State University, after completion of which they will be placed as dairy hands on Ohio farms, and 150 farmers in northern Wisconsin have been moved to southern Wisconsin for placement as dairy workers.

"The idea back of this undertaking," Secretary Wickard explains, "is to get some of our low-income farm families into agricultural employment where their work will be more productive than it is now because of their extremely-limited resources, and where they will be able to earn more adequate incomes."

"Our greatest reserves of farm man power are the people who are on tracts of land so small and inadequately equipped that they are not able to make full and efficient use of their time and abilities. In the past, these people have been tied to poor land because there has been no place else for them to go. Now they are needed as replacements for the workers who have left farms to go into war industries or into military service."

Lotteries

IT appears another attempt is to be made in Congress to establish a national lottery. Congressman A. J. Sabath, Chicago, who sponsors the plan in the House of Representatives, argues for it in this month's *American Magazine* as a means of reducing direct taxes and of winning the war. "Every ticket would be a contribution to victory," writes Mr. Sabath.

Mr. Sabath claims for his plan that "it offers the opportunity of winning for a one-dollar investment as much as \$62,500 in cash or \$125,000 in War Certificates." He does not refute the charge, which he says will be made, that this means "putting the Government into the gambling business." He attempts to discount it on the grounds that "methods we would not think of employing under peace conditions may become necessary in war."

Open Shop

WITH evident satisfaction the Chicago Printing Trades Unions report that R. R. Donnelley & Sons Company is now confronted with more "labor difficulty" than it has experienced since, 37 years ago, it locked out its union help to defeat the eight-hour day and establish the "open shop." This condition is attributed to the firm's policy to put an "accent on youth," with the result that the average age of the 5,000-odd employees was held down to 31 years. Unable now to find a sufficient number past 45 years of age, to take the place of those drafted, etc., the firm's employment department is seeking women and also draft-age men "who can work at least one month."

In addition, says a C. P. T. U. press release, "the company's labor problem is aggravated by its old-established practice of discriminating against racial and religious groups." This discrimination was the subject of a recent investigation by the National Religion and Labor Foundation, which resulted in an exhaustive report summed up under the headings: 'Discrimination Against Negroes,' 'Anti-Semitism,' and 'Few Roman Catholic Executives.' Employees have established that Donnelley employs no Negroes and few Jews, and that Catholics are, for the most part, restricted to the lowest-paid jobs . . ."

Independent Unions

THE tendency to federate independent unions continues. In New Jersey the militant Western Electric Employees Association organized a State-wide combine of independents. Its purpose is declared to be "self-protection against the raids of nationally affiliated unions and to help the independent unions get the recognition of Government labor agencies."

The new group claims the adherence of units representing 165,000 New Jersey employees.

Plowing Matches

EVEN the demands made on the people by the war have not done away with what is in part of Canada a popular fall activity, the plowing match. In Nova Scotia, for instance, there were held during the past fall six county matches, the same number as were conducted the previous year.

In addition there were also a number of local matches. Both the county and the local plowing contests proved successful. It appears from newspaper accounts that at least the county events are conducted under the direction of a superintendent of plowing matches.

Tips

A NEW amendment to the Wage-Hour law is being drafted which, if passed, will outlaw the counting of tips as wages. Directly inspired by the railroad redcaps union, it has the support of the Wage-Hour administrator, L. Metcalfe Walling, and will be presented to the House Committee on Labor.

The U. S. Supreme Court decision has ruled that, for purposes of calculating wage payments under the minimum wage provision of the law, tips may be considered compensation.

Population Problems

IN the course of an address on conditions of mental health observed in Nova Scotia, Dr. S. H. Prince, president of the Society for Mental Hygiene of that Canadian Province, informed his audience that the mental rating of enlisted men in the Province was 20 points lower than that of men from other parts of Canada as shown by the army "M" tests given recruits.

A large percentage of rejections are for mental deficiencies, he said. A weak population policy had resulted in Nova Scotia being drained of some of the best family strains, Dr. Prince continued, and the Province was, in consequence, burdened with a high ratio of mental deficient.

HISTORICAL STUDIES AND NOTES

ANDREW KLOMAN, FOUNDER OF THE CARNEGIE STEEL COMPANY

IV.

IN organizing this rival concern Andrew Carnegie was antagonizing his brother, a part owner of Kloman & Phipps. Yet he did not do him any harm. The Kloman-Phipps mill was earning huge profits. Thomas Carnegie by that time had resigned his railroad position to devote all of his time to the management of the business. Moreover, in happy contrast to the friction often caused by his imperious older brother, he made friends readily through his congenial nature and modest bearing. Complete peace and concord reigned at Kloman & Phipps and returns were piling up ever higher. As a result the company increased its capital on Jan. 1, 1865, from \$60,000 to \$150,000.

Sometime after the opening of the Cyclops Mill Andrew Carnegie confided to his brother Thomas that he would have to put more money into the plant for alterations. It was then Thomas suggested the merger of the two companies. "You people," he said, "are months away yet from beginning operations. You and Miller and the rest are amateurs. Andrew Kloman knows more about iron making than you fellows will ever learn. Why don't you unite with us, form one big company and let Kloman remodel and run your mill?" "All right," replied Andrew eagerly. "You do your best with Phipps and Kloman and I'll try and persuade Tom Miller to forget the past."¹

The two brothers accomplished their respective missions with great success. Thomas Carnegie was able to induce Kloman to reunite with his old enemy, Thomas N. Miller, in one and the same company. This was the first of many services he rendered his older brother.

The Carnegie-Miller concern turned over the Cyclops Mill and \$50,000 to Kloman and his partners, receiving in return almost half the shares of the newly formed company. Andrew Kloman was made manager of the concern which came into existence on May 1, 1865. It was incorporated as the Union Iron Mills Company, with a capital of \$500,000. Thereafter the Iron City Forge at Twenty-Ninth Street was known as the Lower

Union Mill, while the Cyclops became the Upper Union Mill. The two plants remained in operation for more than sixty years, being enlarged from time to time.

It so happened that Miller owned the largest holding in the new corporation, but such was not to be the case for long as a short time later he sold his share to Andrew and Thomas Carnegie. The original controversy with Kloman and Phipps had filled Miller with so great a hatred for his former protege, Phipps, that he refused to sit on the same board of directors with him.²

The acceptance of Thomas Carnegie's proposal that the rival companies consolidate had saved his brother from what would probably have been a serious failure and started him on the golden road to success. The poor results of the Cyclops Mills nettled Andrew Carnegie greatly. He tried to justify his course of action in a letter to Miller, declaring: "I knew that you had previously been wronged and felt that you could not forget it. I did at the time what I could to redress the wrong and went into the most hazardous enterprise I ever expect to have any connection with again, the building of a rival mill."³

In his Autobiography Carnegie refers to the matter as follows:

"Being convinced that Miller was unfairly treated, I united with him in building new works. These were the Cyclops Mills of 1864. After they were set running it became possible, and therefore advisable, to unite the old and the new works, and the Union Iron Mills were formed by their consolidation in 1867 (sic). I did not believe that Mr. Miller's reluctance to associate again with his former partners, Phipps and Kloman, could not be overcome, because they would not control the Union Works. Mr. Miller, my brother and I would hold the controlling interest. But Mr. Miller proved obdurate and begged me buy his interest, which I reluctantly did after all efforts had failed to induce him to let bygones be bygones. He was Irish, and the Irish blood when aroused is uncontrollable. Mr. Miller has since regretted (to me) his refusal of my earnest request, which would have enabled the pioneer of all of us to reap what was only his rightful reward—millionairessdom for himself and his followers."⁴

But this uneasiness felt by Carnegie and the

² Ibid., pp. 82-84; Hendrick, Burton J. *The Life of Andrew Carnegie*. Garden City, N. Y., 1932, Vol. I, pp. 136 sq.; Baldwin, Leland D. *Pittsburgh, The Story of a City*. Pittsburgh, 1937, p. 330; Bridges, James Howard. *The Inside History of the Carnegie Steel Company: A Romance of Millions*. New York, 1903, pp. 21-24. Both mills have long since disappeared, not a single part of either remaining today.

³ Winkler, op. cit., p. 84.

⁴ Autobiography. Boston, 1920, pp. 133-34.

¹ Winkler, John K. *Incredible Carnegie*. Garden City, N. Y., 1931, p. 83.

loss of "millionairessdom" by Thomas N. Miller were caused by the belief that the Catholic workman Andrew Kloman had to be retained in the corporation at all costs.

The deflation period after the war was weathered only with difficulty by the corporation. But both Thomas Carnegie and Henry Phipps meanwhile developed considerable ability in the realm of finance. Andrew Carnegie resigned his office as superintendent with the Pennsylvania Railroad on Mar. 28, 1865, after a tenure of twelve years and two months. The Pennsylvania had proved a great benefactor for him but now he needed its prestige no longer. He was to become a capitalist and never again work for a salary. Within less than a month after severing his connection with the railroad Carnegie stepped out on his own and organized the Keystone Bridge Company with a capital of \$300,000. The practical bridge builders whom he enlisted included John L. Piper, a mechanical genius of his day, as great in his line as was Andrew Kloman in iron working. Carnegie intended thereby to create an outlet for the products of the Union Iron Mills by arranging that the latter were to sell material to the new bridge company at a discount. He was confident the creative genius of Kloman would master in a short time the art of casting the bridge shapes and structures required by the Keystone Company.

Before long, however, Andrew Carnegie's corporations were subjected to a severe test. For he had not believed a post-war slump would set in so soon. Moreover, far more changes were necessary to remodel the Upper Union Mill, constructed under Matthews' direction, than at first had been anticipated. The burden of meeting these expenses fell principally on Thomas Carnegie.

That the Iron Mills Company was saved was due to Kloman's mechanical skill and Thomas Carnegie's financial ability.

At last Kloman was able to change the Upper Mill so as to permit the rolling of beams large enough for use by the Keystone Bridge Company.

When Andrew Carnegie returned from his trip to Europe in the spring of 1866, he insisted the Union Iron Mills were headed for an early bankruptcy. However, the financial genius of Phipps and Carnegie's master stroke of ridding the company of Thomas N. Miller and thereby acquiring his 2300 shares, helped adjust the company's balance sheets and gained for Carnegie 39 per-

cent of the holdings. Thereafter his word was law in the Union Iron Mills Company. This occurred toward the end of 1867.

During the summer of 1867 the puddlers in the Pittsburgh district went on strike, refusing to accept a reduction in wages. The manufacturers countered by importing cheap labor from Europe; as soon as the new laborers arrived they were "distributed" to the various mills. The German workers were assigned to Andrew Kloman. Among them was an iron worker named John Zimmer who, a short time after he began to work in the mill, described to Kloman the operation of a mill in which he had been employed in Germany; this firm had rolled plates of varying widths with well finished, rolled edges—something unknown in America. This mill had both the customary horizontal rolls and two movable vertical rolls. Kloman at once perceived the value of this idea, especially its application in rolling material for bridge building. With Zimmer's help Kloman built the first German mill in the country, now known as the Universal Mill. On it could be rolled plates ranging from seven to 24 inches in width and from three-sixteenths to two inches in thickness—with finished edges.

From the very beginning the mill was a mechanical success and served as the forerunner of later, improved mills of the same kind subsequently erected at the Upper Mill and at Homestead. The information imparted by a German worker has been worth millions of dollars to the firm which imported him to replace a striker.

Kloman's own ingenuity was also given full range. He perfected many devices to improve the output at lower cost. For the Lower Mill, for example, Kloman invented a machine for "up-setting" the eye-bars, previously made by forging and welding. At the Upper Works he installed a 20-inch beam-mill, the first ever built in Pittsburgh that was fitted completely; on this, incidentally, were rolled the first beams produced in that city. Kloman invented a machine to straighten and bend beams, channels, etc., *cold*, and introduced the first disc-saw to cut beams, etc., *cold*. In designing rolls for unusual shapes he showed rare ability. "Indeed," writes Bridges, "Kloman's ingenuity in this line of work was unequalled by any master mechanic in the country, and made his connection with the Union Mills valuable beyond compute. Naturally he won the admiration of the men under him, who were well qualified to recognize his powers; and his associates reposed entire confidence in his ability, gave him

a free hand in the works, and cordially sustained him in his progressive methods."⁵⁾

By the fall of 1867 the Union Iron Mills were running smoothly, as were the Keystone Bridge works. Kloban's mechanical improvements put the company far in advance of its competitors and his every new invention increased the lead.⁶⁾

On this score Andrew Carnegie writes in his Autobiography:

"Mr. Kloban succeeded in making iron beams and for many years our mill was far in advance of any other in that respect. We began at the new mill (Upper Mill) by making all shapes which were required, and especially such as no other concern would undertake, depending upon an increasing demand in our growing country for things that were only rarely needed at first. What others could not or would not do we would attempt, and this was a rule of our business which was strictly adhered to. Also we would make nothing except of excellent quality. We always accommodated our customers, even although at some expense to ourselves, and in cases of dispute we gave the other party the benefit of the doubt and settled. These were our rules. We had no lawsuits."⁷⁾

Concerning the Siemens gas-heating furnace, first installed in Pittsburgh by Andrew Kloban, we read the following in the Autobiography:

"The Siemens Gas Furnace had been used to some extent in Great Britain for heating steel and iron, but it was supposed to be too expensive. I well remember the criticisms made by older heads among the Pittsburgh manufacturers about the extravagant expenditures we were making upon these new-fangled furnaces. But in the heating of great masses of material, almost half of the waste could sometimes be saved by using the new furnaces. The expenditure would have been justified, even if it had been doubled. Yet it was many years before we were followed in this new departure; and in some of those years the margin of profit was so small that the most of it was made up from the savings derived from the adoption of the improved furnaces."⁸⁾

Carnegie then goes on to relate how William Borntraeger had perfected a strict system of accounting which enabled the firm to detect the great waste possible in heating large masses of iron. He is incorrect, however, in stating that Borntraeger was a distant relative of Kloban from Germany.⁹⁾ Borntraeger was not related to the Klobans in any way.

Toward the close of 1867 Andrew Carnegie moved to New York, where he could be in close

contact with industrialists and obtain a market for the products of both the Union Mills and the Keystone Bridge Company. And in 1870 the partners in the Union Iron Mills Company began the erection of a blast furnace.

As mentioned previously, as early as 1792 George Anschuetz had constructed the first blast furnace in the Pittsburgh area. The furnace was soon abandoned and curiously enough over sixty years elapsed before another blast furnace was erected in the vicinity. Lack of nearby ore retarded the smelting industry. The second blast furnace, set up in 1859, was called the Clinton Furnace, with a capacity of 15,000 tons; it was owned by Graff, Bennett & Co., and was 45 feet high. This and succeeding furnaces were handicapped by their distance from the ore centers. However, when organized transportation facilities made the Lake Superior ores accessible at progressively decreasing shipping costs, the number of blast furnaces in the Pittsburgh district likewise increased rapidly. In 1861 two new furnaces of this type were erected, in 1862 one and in 1865 two. These six furnaces had a combined output of 158,000 tons.

In 1870 certain Pittsburgh manufacturers determined to smelt their own pig iron and thereby save a substantial part of the \$40 a ton they were paying the small local blast furnaces. These men intended to construct two large furnaces and invited the partners of the Union Iron Mills to associate themselves with the venture. The latter declined, however, deciding instead to build their own furnaces.

(To be continued)

JOHN M. LENHART, O.F.M. Cap.
Pittsburgh, Pa.

As far as we have been able to ascertain, there were three American editions, in German, of what is probably the most popular children's book ever published, *Der Struwpeter*. The firm of Witter in St. Louis, now defunct, published one; Kohler in Philadelphia another, while the Eden Publishing House, also of St. Louis, brought out the third. There was also an English edition, published at Philadelphia.

In Germany, according to the "Grosse Herder," 500,000 copies were printed up to 1934. The author was a psychiatrist of Frankfurt, Dr. H. Hoffmann, who drew pictures and wrote the verses for his own sick child in 1845. In fact, German educators speak of children's earliest interest in books as the "Struwpeter-age."

⁵⁾ Op. cit., p. 27; quoted by Winkler, op. cit., p. 102.

⁶⁾ Winkler, op. cit., pp. 87-103; Baldwin, op. cit., p. 330; Bridges, op. cit., pp. 25-33.

⁷⁾ Op. cit., p. 134. The last statement is a characteristic example of Carnegie's "mendacity." See later the lawsuit against the Escanaba companies and the ejections from the Edgar Thomson Steel Company.

⁸⁾ Ibid., p. 136.

⁹⁾ Ibid. Also information supplied by Mr. Karl Kloban, grandson of Andrew Kloban.

Book Reviews and Notes

Received for Review

- A Letter from Lisieux. The Biography of one Sister of Saint Therese of Lisieux written by another of her Sisters while Hitler made war on France. Transl. and Commentary by John Mathias Haffert, The Scapular Press, Sea Isle City, N. J., 1942. Cloth, 119 p. Price \$1.75.
- Allocutions et Lettres de S. S. Pie XII de decembre 1941 a mai 1942: Message de Noël; Discours de l'Ascension. Ecole Sociale Populaire, Montreal, 1942. p. c., 32 p. Price: 15 sous.
- Thompson, Rev. Newton, S.T.D. A Harmony of the Gospels. B. Herder Book Co., St. Louis, 1942. Cloth, 230 p. Price \$2.50.
- Rudloff, Leo von, O.S.B. Everyman's Theology. Transl. from the 8th German ed. by the Benedictine Fathers of St. John's Abbey. Bruce Publ. Co., Milw., 1942. Cloth, 192 p. Price \$2.00.
- Magner, James A. Men of Mexico. Bruce Publ. Co., Milw., 1942. Cloth, 614 p. Price \$4.00.
- Semaines Sociales du Canada, XIXe Session, Saint-Jean, 1942. La Democratie. Compte rendu des Cours et Conférences. L'Ecole Sociale Populaire, Montreal, 1942. P. c., 217 p. Price \$1.50.

Reviews

- Poppy, Fr. Maximus, O.F.M. The Fruitful Ideal, A Factual Survey of the Three Orders of St. Francis in the United States. St. Louis, B. Herder Book Co. Price \$1.00.

HERE is a complete survey of all the orders and congregations of St. Francis in the United States. It reveals the spirit of the Poor Man of Assisi as a "Fruitful Ideal" for modern Americans, both religious and lay, who are modelling their lives on the Poor Man of Nazareth.

It contains a list of all the houses of the First Order Regular in this country—that is of the Friars Minor, Friars Minor Conventual, and Friars Minor Capuchin. Next the Second Order, the Poor Clares is listed. There follows the long roll of religious communities of the Third Order Regular—more numerous than is usually imagined. Some of these have spread from the United States even to China. Half the booklet is required to record the many Fraternities of the Third Order Secular. The Rule of each of the Orders Regular, as approved by various Popes, and the National Constitution of the Third Order Secular in the United States are also given.

"The Fruitful Ideal" is a monument to Franciscan zeal and a token of Divine Favor. Nearly every State in the United States is a sharer in its benefits.

J. H., S.J.

- Ross, J. Elliot. Catholicism a Creed and Life. Devin-Adair Co., New York. 90 pp. Price 50 cts.

The present work was contributed by Fr. Ross to a book called "The Religions of Democracy," sponsored last year by the National Conference of Christians and Jews. It is not difficult to see why it is being reprinted in pamphlet form. There is an ever increasing call for concise statements of Catholic doctrines and

explanation of how these doctrines work out in every day life. This demand Fr. Ross satisfies admirably in Catholicism a Creed and Life.

The work is divided into three equal sections. In the first, "Introduction," the author stresses distinguishing notes, organization, conscience and the Church and the Bible. In the second, "The Catholic Creed," he states the old creed and explains it, as also the Sacraments. In the third, "Catholicism in the Life of Catholics," he shows how all this works out in the actual battle of life.

Though the work is aimed at making the approach to Catholicism easier for non-Catholics, Catholics will none the less profit very much from its perusal. Especially will they learn what matters to stress in their own efforts to answer the questions of inquiring non-Catholic friends. Study clubs will do well to include this text among their topics for the coming year. At the end the reader will find a useful bibliography and a handy index. Reduction in price obtainable on quantity orders.

W. J. O'SHAUGHNESSY, S.J.

St. Mary's College

St. Marys, Kan.

- De la Vergne, Yvonne. Good Cardinal Richard. Tr. by Fr. Newton Thompson, S.T.D. St. Louis, B. Herder Book Co. Pp. 235. Price \$2.25.

If you want to reassure yourself about the nobility of human nature in these disturbing times, here is a book that will give you much satisfaction and pleasure. Good Cardinal Richard was the Archbishop of Paris until 1908; he is therefore a personage of the quite recent past, of that past on which now the curtain seems to be going down. The book tells mostly about the life of Francis Richard as a priest and a bishop of several dioceses of France. It is an unassuming tale of virtue amid great labors, a presentation of a lovable and saintly soul, simple, kind, and devoted but undisturbed by the pomp and circumstance of high places.

Cardinal Richard became a bishop in 1872 and for the following thirty-six years he was a prominent figure in the French hierarchy. The years from 1870 to the beginning of the World War were portentous and pregnant days in the history of the French people. These were the days after the defeat of the Franco-Prussian War, the days that saw the seeds sown for France's downfall by her gradual divorce from the Church and the iniquitous laws of laicization. All this was the background of the life of Good Cardinal Richard. Amid many tribulations and persecutions, the calm serene figure of the Cardinal of Paris moves undaunted. For the defense of the Church's rights he was fearless, of himself he was entirely oblivious. Sometimes he spoke with the voice of the prophet as when he addressed the President of the Republic in protest against the suppression of the Catholic schools by Combes:

"We will defend the liberty of Christian families in the education of their children, we will defend the liberties that are our rights as citizens . . . The voice of those who are suffering may not reach you, Mr. President; perhaps ours will be heard.

"A strict account must be rendered to God and to posterity by those who have charge of the education of

the people. They will have to answer for these millions of children brought up without faith, without morals, without respect, and they will know that, in the scales of divine justice, the tears poured out in Christian homes and in all our religious communities weigh heavily." (pp. 166 ff.)

The life of Cardinal Richard makes fine spiritual reading particularly because of the calm and straightforward style in which it is told. Here is no attempt at great laudation or dramatics; you will have taste of that peace of soul that comes in a retreat when you read this book. And when you reflect on the man you have met when you lay the book down, you will thank God for the great gift of noble, spiritual men in the hierarchy.

The book has an attractive jacket and binding and is supplied with an index. The translator bows himself out gracefully and allows the author's style to hold the stage.

FREDERIC ECKHOFF

Schlarman, Most Rev. Joseph H., D.D. Catechetical Sermon-Aids. St. Louis, 1942, B. Herder Book Co. Pp. xxiv, 540. Price \$5.00.

Sound religious instruction is the need of the hour. The realization of this need has brought back into favor the good old-fashioned Catechism, the popularity of which had become somewhat eclipsed by modern pedagogy which has but scant use for anything like clarity of thought and accuracy of expression. Yet as an instrument for teaching religion the catechetical method has never been surpassed since it makes precisely for those qualities that are essential in religious instruction. Whatever is worth while in modern didactic technique can be combined with the traditional method and made subservient to it. While the best way to teach religion in the school is by using the official Catechism, the device which proves most effective in the instruction of adults is the catechetical sermon. The homily is a little too diffuse and leisurely for our days. The feverino lacks intellectual appeal and easily degenerates into vapid moralizing. The catechetical discourse avoids these drawbacks; it always has a doctrinal content and thus serves the purpose of instruction but it also makes practical application of the truth proposed and addresses itself to the emotions and the will. The author, accordingly, was well advised when he prepared these helps not for any kind of discourses but specifically for catechetical sermons.

The plan has been carried out with unqualified success, and the plan itself has been tried, and proved its usefulness. The entire field of Christian doctrine is amply covered, and the matter is distributed in a way that it well articulates with the ecclesiastical year. Here is a rich quarry from which many a substantial instruction can be carved. Much reading, much thinking and much meditating have gone into the making of this splendid volume but the vitalizing touch comes from the writer's own pastoral experience. Though the material, gleaned from a great variety of sources both sacred and profane, is arranged to fill out a cycle of three years, its wealth is such that it can easily be made to extend over a much longer period.

Whoever uses these aids as they are intended to be

used, may feel assured that his preaching will be enlightening as well as inspiring. Priests who take the ministry of the word seriously and wish to live up to its exacting duties will be grateful for this solid volume which affords all desirable assistance without dispensing them entirely from personal work.

The Apostolic Delegate has contributed a sympathetic and thoughtful foreword on the preaching office and the ecclesiastical year.

C. BRUEHL, Ph.D.

Mourret, Rev. Fernand, S.S. A History of the Catholic Church. Vol. IV. Tr. from the French by Fr. Newton Thompson, S.T.D. St. Louis, B. Herder Book Co. Pp. 740. Price \$4.00.

The period treated, that of the later Middle Ages, is one of the most interesting to Catholic students. It is the period when Catholic religious thought and political philosophy came into flower and bore fruit in the form of the Golden Age of Catholic inspired civilization. The present volume deals with events from the tenth to the fourteenth century.

To claim perfection for this era would of course be absurd. Neither can we claim a complete victory for the Church's ideals, nor that they were universally accepted without opposition. However, a peak in the upward struggle of the Church was reached, after difficulties that called into play all the spiritual resources of a divinely established institution had been overcome. And like a towering wave a crest was reached that carried the human race with it to a point never before reached, although it is doubtful whether the people themselves knew of their accomplishment. It is only we who, from our vantage point, can see across the valleys in proper perspective, can see the full glory of the sun upon the peak.

In that day the laws and institutions and customs of human society were impregnated with the divine ideals and the power of the Christian religion, as Leo XIII points out in his encyclical *Immortale Dei*. Human society then had a plan, a sublime goal, the realization of the "Civitas Dei" upon earth, as St. Augustine, Charlemagne and others had dreamed. Human genius, inspired by the thought, gave its all, intellectually, in a Peter Lombard, Duns Scotus, Albert the Great, Roger Bacon, St. Bernard, Thomas Aquinas, and Bonaventure, to mention only a few. In music there were Guido of Arezzo, Notker of St. Gall—to influence the chants of the Church and prepare the way for subsequent developments in the realm of song and literature. Vincent of Beauvais gave to architects a mold into which to pour the message they wanted to convey, in wood and stone and metal and glass; in a sense he was the father of the cathedrals so typical of the Catholic era. Cluny perhaps best typifies monasticism, but even Cluny does not embrace the Dominican and Franciscan movements. Among the popes of the age we find Sylvester II, Leo IX, Gregory VII, Innocent III. Great names also appear among the temporal rulers of the period, notably St. Louis of France and the sainted Emperor Henry II.

The translator, in presenting this volume, has again rendered an outstanding service to students in our country. The reader would scarcely suspect he holds in his hands a translation and not an original work.

L. H. TIBESAR, M.M.

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

Those outside of the Church assume, it is said, *ca-tholica non sunt leguntur*. Unfortunately this applies also to a large number of Catholics. Hence there is little satisfaction to be gained from publishing Catholic books, to say nothing of realizing a profit.

Aid Sought For a Vital War Activity

AT Christmas in 1940, and again in 1941, the Central Bureau addressed a special letter to members of the CV and the NCWU and to friends, urgently requesting financial aid to overcome deficits for those and for previous years. The response on both occasions was highly satisfactory as \$4283.80 were contributed the first year and \$4185.43 the second.

On November 30th last the Bureau addressed a third appeal to its benefactors. But this one was far different from the first two. Although the financial condition of the institution is about the same as at the time when the other requests for help were sent out, the Director this year decided that one of the Bureau's activities was more important than assistance to the institution itself, at least for the time being.

It is for this reason the funds received for the Emergency Fund in the current drive will be used almost exclusively for the publication of "Guide Right" and "The Name of God." Thus far we have published and distributed free of charge to men in service about 140,000 copies of the former pamphlet and about 40,000 copies of the latter.

Our members and friends have already given evidence of their interest in this activity. Within the two-week period following the mailing of the appeal, viz., by December 15th, 215 benefactors had contributed \$1285.30.

Thus a good start has been made. But we shall need thousands of dollars more if we are to achieve our goal and place a copy of each publication in the hands of at least every Catholic in service. There are probably in the neighborhood of a million Catholics who are members of the armed forces. To print a million copies of "Guide Right" alone will cost more than \$25,000. If this amount seems difficult of realization, it should be remembered that in the 18 months of our country's participation in the first World War our members and friends contributed \$67,818.77 to our Soldiers' Welfare Fund, besides donating \$14,417.75 to the Central Bureau during the same period.

The appeal, a four-page printed folder, fully answers the question, "how valuable are these two publications?" Some 20 excerpts from letters chaplains and others in all parts of the country and overseas have addressed to us regarding their importance, are reproduced. Suffice it to say that each is virtually the only publication of its type in existence.

The figure of \$1285.30, mentioned above, includes only the gifts received in answer to the appeal. However, during the period from July 1st to December 1st \$1152.92 were contributed for this purpose; of course the greater part of these funds have already been used to publish editions of both booklets. The most generous benefactor of the past year was a priest in Missouri who contributed a total of \$700.

It is earnestly hoped that our societies and friends will be as liberal as possible in helping the Bureau continue this vital war activity. If guns and planes and ammunition are necessary for the men in service, so also is literature of this kind, intended to preserve and protect them from moral harm.

The Widow's Mite Is Still Welcome

THE history of the Central Verein, and also of the Central Bureau may be likened to the growth of the mustard seed: a small beginning, a slow but steady growth. Both the organization and its national headquarters were built with the pennies of its members. Few have been men of means and none have been wealthy.

Today's "big" movements and drives and figures, however, seem to have cast a pall over our societies. Not a few members have mentioned, especially with reference to the appeal for contributions to the Emergency Fund, that were they wealthy, "they would donate a lot of money." Meanwhile, they seem ashamed to contribute a small amount, and hence contribute nothing.

This is a dangerous mentality because it destroys the entire notion of charity and service. But this is not all. If a thousand men sent only a dollar, or 50 cents, or even less, the aggregate amount would be considerable.

Let us look at the activity of the CV during the period from about 1910 to 1924. In that time the societies and members contributed around \$60,000 for the projected Study House, \$67,818.77 to our Soldiers' Welfare Fund, some \$225,000 to the CB Endowment Fund, and almost \$600,000 for war relief. In other words, they donated nearly a *million* dollars for the support of these and sundry other activities. And the individual gifts were not large. But they were numerous!

So far the offerings for the Emergency Fund have ranged between 80 cents and \$50, with all but a handful between \$1 and \$10. It was gifts of this amount accounted for virtually all of the money received in the 14-year period referred to. Are our members equal to today's task? Will they remember the story of the widow's mite and their own accomplishments of only 20 and 30 years ago?

The Resolutions Go A-Begging

A LITTLE over a month following the convention the resolutions were published in leaflet form and offered to constituent societies of the CV. A sample copy was enclosed and the secretaries were informed they could have any reasonable quantity for distribution to their members merely by letting us know, by letter or postcard, the number desired.

The response to the offer has been pitifully small. Actually no more than 34 requests for copies of the pronouncements were received, although nearly a thousand letters were addressed to as many societies. This prompted the Director of the Central Bureau to report the situation to the members of the executive committee, including the presidents of the State Branches, asking them to promote the wider circulation and study of the resolutions.

The 1942 resolutions were intended to reflect the central idea of the convention, viz., to focus the attention of our members on the problems which Catholics in our country and the world must face. The resolutions were drawn up with particular care and are looked upon as the considered opinions of a group of serious minded, forward-looking Catholic men. It was hoped

they would exert a far-reaching influence on Catholic public opinion, provided our members would discuss them and make them known. In view of these circumstances the number of requests for copies is even more deplorable.

For in spite of the Holy Father's condemnation of indifference and the warnings of Bishops that Catholics must concern themselves with the obligations Catholic Action imposes upon all, certain of our affiliates refuse to engage in the efforts prescribed by our annual convention. As mentioned by the Director in his letter to the executives, "ultimately, neglect of this kind must bear bitter fruit; it results before all in ignorance which makes men incapable of defending the sacred rights of God, of the Church, the family and society, when insidiously attacked by enemies who are gradually building up a system of laws, education, and custom inimical to Christian faith and Christian morals."

Can it be that our members are "too busy" with other matters to concern themselves however briefly with the problems discussed by the resolutions? As stated in this department last month, such an excuse is a poor alibi at best. For the questions treated by the resolutions are such that they not merely claim but demand the attention of our members. They are questions relating for the most part to phases of the war, which affect Catholics vitally. How can we plan for a stable new order, for example, unless we understand the principles involved, the principles upon which that order can be built? And if the CV is to exert an influence, however small, in the shaping of things to come, our members must needs be informed regarding the tasks that lie ahead, and brought to appreciate the role they can and should take in the great post-war drama whose prologue is being written even now.

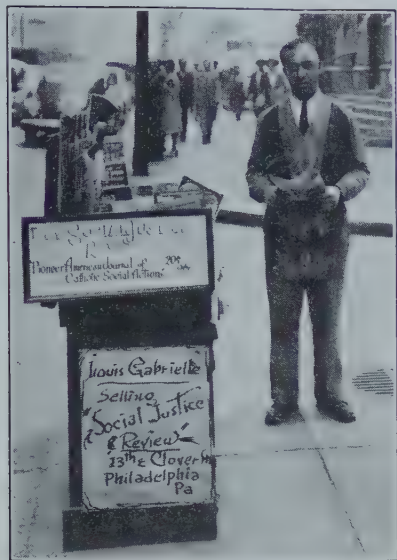
Der Wanderer's Diamond Jubilee

FEW indeed are the Catholic newspapers in our country privileged to celebrate the diamond jubilee of their founding. This fall *Der Wanderer*, Catholic weekly of St. Paul, joined the select group by rounding out the 75th year of its existence—one of the few German Catholic publications in the country to achieve this distinction.

It had not been the intention of the editor and publisher, Mr. Joseph Matt, K.S.G., chairman of the CV Committee on Social Action, to commemorate the event in a special manner. A resolution of congratulation had been adopted by the annual convention of the Minnesota Branch of the CV. And there, at least so Mr. Matt thought, the matter would rest. His opinion was not shared by his friends, however. Quietly, and unknown to the publication's staff, members of the St. Peter and St. Clemens Benevolent Society of St. Paul made their preparations to honor the paper and the man who has guided its destinies for 44 years.

And so, when Mr. Matt was invited to attend a meeting in the Junior Pioneer Hall on November 29th, he had no inkling of what was in the offing. He did not know, for instance, that his Archbishop, Most Rev. John G. Murray, would be present to deliver the principal address, that the Coadjutor Bishop of St. Cloud, Most Rev. Peter W. Bartholome, and hundreds of other

Action!



From this newsstand in downtown Philadelphia Mr. Louis Gabriele (above) sells about 75 copies of *Social Justice Review* each month. Note sign on stand.

friends would participate in the event, whether as speakers or well-wishers. Least of all did he know that his friends intended to present him with a very practical expression of their appreciation for his services: a check for \$1250 in payment for 500 new subscriptions to the *Wanderer*.

After Fr. William M. Wey had recited the opening prayer and Mr. Ray Wey, president of the sponsoring society, had officially welcomed the editor, Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota, took over the gavel. Before calling upon the other speakers, however, he traced the history of the *Wanderer* from its founding in 1867 under the leadership of Fr. Clemens Staub, O.S.B., and Nicholas Bures, to the present day. Bishop Bartholome conveyed the greetings of Most Rev. Joseph F. Busch, Bishop of St. Cloud, and expressed his deep appreciation for the notable contribution the newspaper has made to the development of the Church in that Diocese.

Archbishop Murray prefaced his remarks with a sketch of the history of secular journalism in America. He criticized much of the modern press as "an element of destruction," charging that many secular papers "show no recognition of responsibility to God, the people or to morals." In commenting on the *Wanderer* the Archbishop pointed out that Catholic papers published or edited by a member of the clergy or hierarchy are necessarily limited in their field. Such is not true, he added, of those edited by laymen. He then congratulated Mr. Matt as an apostle of the press, a liaison agent between the clergy and the people.

Mr. Frank C. Kueppers presented the check and list of new subscribers in the name of friends of the paper, with the remark: "What has been built up and developed in 75 long years should be maintained and continued—and it will be continued by the sons of the

editor." Mr. Matt then responded briefly, thanking all present and those who had made possible the memorable occasion. Numerous expressions of tribute were received from bishops, priests and laymen in Minnesota and other parts of the country. An informal reception concluded the evening's program.

Through the Years

FOR the most part information concerning the activities of benevolent societies is not published either in the Catholic or the secular press, except under unusual circumstances, such as an anniversary celebration. But whenever these activities are made public, they are almost always of general interest.

On December 13th, for example, the St. Aloysius Young Men's Benevolent Society, of Utica, N. Y., marked the 84th anniversary of its foundation. In anticipation of the event the local newspaper carried a feature article on the organization, disclosing that of the group's 250 members 17 are now in the armed service of the country.

In a sense the term "young men's" benevolent society is a misnomer, for the announcement also relates that seven men have been members of the society for fifty years or more. The oldest living member has been enrolled for 56 years.

One of the first organizations of its kind in the country, the St. Aloysius Young Men's Benevolent Society has had a fruitful history. Established in December, 1858, it has been affiliated with the CV through the New York section since the latter's inception 45 years ago. The society furnished 18 members to the Union forces in the Civil War, while 27 members were in service during the World War.

The society's records are relatively complete. An account of its third meeting, for instance, held in February, 1859, reports the expenditure of 12 cents for a pound of candles; these were used to provide illumination for the session. Through the years the members have contributed to many causes, especially to charities, whether parochial, diocesan or national. Thus to the CB Emergency Fund of last year the group contributed \$5 and recently sent a like amount in answer to the present appeal.

The CV Institute Goes to the People

EIGHT years ago the CV of Minnesota began sponsoring week-end courses at St. John's University, Collegeville, once each month during the scholastic year, intended to disseminate knowledge on social problems, especially in their application to rural conditions. Because of the difficulties of travel, however, delegates to the annual convention of the Branch last fall voted to discontinue the CV Institute for Social Studies (as the project has come to be known) at the university, and conduct instead monthly meetings in various sections of the State.

So far this season two assemblies have been conducted, at New Ulm on November 15th, and at Richmond on December 6th. Both have been adjudged outstanding and because of their success the arrangement will be continued.

The director of the Institute, Fr. Martin Schirber,

O.S.B., outlined its purposes and objectives at the New Ulm session, attended by representatives from 17 societies of the area. The principal speaker, Mr. Robert Hodgson, superintendent of the experiment station, Waseca, Minn., discoursed on the advantages of farming as a career and a way of life. The ensuing discussion was led by Mr. Paul Kunkel, county agent of Brown County. After lunch the session turned to a consideration of Christian social thought. Mr. Emerson Hynes and Mr. Leo Lauer, both of St. John's University, spoke on Christian home life and the family. Fr. Ernest Kilzer, O.S.B., then pointed out the Christian conception of man as a human person, while Fr. Dunstan Tucker, O.S.B., presented the concluding address, on "The Living Parish." Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota, pleaded for continued study and discussion of the topics brought before the assembly, "to drive home more deeply the Christian social principles upheld by the CV."

Some 200 people were on hand for the Richmond meeting. As before, Fr. Martin explained the aims of the Institute, after which Mr. Hynes expounded the Christian teaching regarding social and economic life and international relations. Mr. E. C. Lenzmeier, county agent of Stearns County, reviewed the agricultural situation, after which Mr. David T. Shay, appeal agent Stearns County Draft Board No. 2, explained the new rules concerning the draft deferment of farmers as essential workers.

Fr. Matthew Kiess, O.S.B., next presented a carefully organized lecture on the process of soil building, indicating the necessity of certain soil practices for the maintenance of fertility. Like the New Ulm conference, the Richmond Institute closed on a spiritual note, with the short address by Fr. Lancelot Atsch, O.S.B., on "Christian Peace." Included among those present was Rt. Rev. Abbot Alcuin Deutsch, O.S.B., Abbot of St. John's.

Members of the St. Paul federation are planning to sponsor one of the regional Institutes in the course of the winter.

Jubilees

BORN at Everswinkel, in the Diocese of Munster, Westphalia, on May 15, 1865, the Rt. Rev. Msgr. John B. Vornholt, pastor emeritus of St. Joseph's Parish, at New Almelo, in the Diocese of Concordia, was privileged to commemorate the fiftieth anniversary of his ordination to the priesthood on November 6th. While he was first attached to the Diocese of Wichita, whose Bishop, the late Most Rev. John J. Hennessy, had ordained him, he is considered a pioneer of the Diocese, in which he has spent the greater part of his priestly life, Concordia. In fact, he has left his mark on this particular section of the Lord's Vineyard, not merely as a builder of churches, at Marienthal, Hoganville (St. Peter), Natome, Logan and New Almelo, but as a promoter of religion and sound morals throughout his long career as a pastor of souls. Long a dean of the Norton deanery, a Domestic Prelate since 1930, diocesan consultor since 1931, and appointed prosynodal judge in 1933, Msgr. Vornholt served as administrator of the Diocese, after the resignation of Most Rev. Bishop Tief in 1938.

Msgr. Vornholt's devotion to duty has perhaps never been characterized more accurately than by one of his parishioners, who declared, in 1939, that in forty-five years this priest had absented himself from his parish, New Almelo, for only two days. To realize fully the meaning of the statement one must know that the village is situated in the western part of Kansas, in fact in the Dust Bowl. Harassed for several years by drouth and dust storms, which have the power to smother men and beasts, and in addition by ruinously low prices for farm products, his parishioners were at times in a desperate condition. But with a fortitude born of a firm character, Msgr. Vornholt would not let them despair. With him they hoped against hope and were ultimately rewarded by better times.

To have seen Msgr. Vornholt in action at that time was to realize the influence for good a priest is able to exercise in a parish. But let it also be said that he owes much to his forbears, staunch Nether-Saxon farmers, who for centuries had been the owners of what was called a *Kolonat* in what was known by the very significant name of the *Bauerschaft Schuter*. The legal documents referring to this property, now in the collection of the Central Bureau, throw interesting light on rural conditions in Westphalia 70 to 80 years ago.

Msgr. Vornholt, now living in retirement, is a Life Member of the CV, to which he has been greatly attached. To our Kansas State Branch he has been a friend and on more occasions than one promoted its interests, particularly while he occupied the office of spiritual adviser. And conservative though he is, it was the Christian Mothers' Society of New Almelo which joined the NCWU even ere it had been able to establish a branch in Kansas. *Ad multos annos!*

Early in December it became the unusual privilege of Fr. Pius Niermann, O.F.M., to celebrate the diamond jubilee of his ordination. In retirement since 1938, Fr. Pius has been living at Old Mission, Santa Barbara, Cal., where the commemorative ceremonies were held. The provincial, Very Rev. Martin Knauff, O.F.M., celebrated the solemn mass, while Fr. Gregory Wooler, O.F.M., of Sacramento, preached the sermon. Fr. Pius assisted in the sanctuary.

He was born in the Diocese of Cologne on June 3, 1857, and came to America in February, 1875, having been driven from Germany by the Kulturkampf. In 1880 he made his profession as a Franciscan. Before coming to California in 1895 the jubilarian had labored in various Midwestern parishes and missions as a member of the Sacred Heart Province. For many years he was pastor of St. Boniface Parish, San Francisco, which was host to the 1939 CV convention, and in 1928 attended the national convention in Salem, Ore. At the latter assembly he was especially impressed by the activities of the women's organization and upon his return home advocated the formation of the CWU of California.

The St. Leonard's Catholic Club, a CV affiliate in Brooklyn, recently sent a copy of "Guide Right" to all members. The group plans to inaugurate a news bulletin soon, to be sent to those now serving in the nation's armed forces.

Necrology

JUST a year ago last fall Fr. Francis S. Betten, S.J., celebrated the diamond jubilee of his entrance into the Jesuit Order. Death has now claimed the diligent historian after a fruitful career as an author and teacher; he was 79 years old.

Throughout the greater part of his life in our country the deceased had co-operated with the Central Verein and the Central Bureau. For many years he had written annually an article on St. Boniface for our Press Bulletin Service on the occasion of that Saint's feast. Several years ago he donated to us an edition of a pamphlet on St. Boniface for distribution among our members. It was in recognition of his services to the organization members of the CV of Wisconsin last year provided a Life Membership for this friend, who had resided in Milwaukee since 1928.

Fr. Betten was a native of Wocklum, Germany, having been born on April 16, 1863. As a young man of 18 he entered the Jesuit Order at Exaten, Holland, studying in that community and in England, after which he taught at the celebrated Stella Matutina College, in Voralberg, Austria. Two years after his ordination (at Valkenburg, Holland, in August, 1896) the young priest came to our country. Successively Fr. Betten taught at Canisius College, Buffalo, St. Louis University, St. Ignatius College (now John Carroll University), Cleveland, and, beginning in 1928, at Marquette University, Milwaukee. He was head of the department of history of the last named institution until two years ago when ill health compelled his retirement.

Many are the books and pamphlets which flowed from the pen of the deceased. In 1904, for example, he published a list of Catholic books in the Buffalo public library, one of the first attempts of this nature. He was the author of four textbooks on ancient, medieval and modern history, besides a series of four "question" pamphlets on historical subjects. The deceased likewise wrote tracts on a number of saints, on the Index to Forbidden Books, Church architecture, and other topics. His works were widely used, especially in schools. One of the books was even translated into Japanese.

Funeral services were conducted on December 11th, three days following Fr. Betten's death. Requiem mass was read by Fr. Raphael C. McCarthy, S.J., president of Marquette University, in Gesu Church.

When the St. Michael's Aid Society was organized 55 years ago in St. Michael's, Wis., Mr. Mathias J. Thull was one of the men who helped found this CV affiliate. And for 55 years without interruption he labored to advance the interests of that society, as well as the Wisconsin State Branch and the national association.

Death interrupted his efforts on November 4th, however, at the age of 83. Funeral services were conducted five days later.

Mr. Thull was also a member of the parish choir for 69 years, beginning when he was but 14 years old. Survivors include his widow (they were married 58 years), five of his eight children, 21 grandchildren, and one great-grandchild.

Miscellany

AT the St. Louis convention the NCWU voted to contribute \$500 each year to the CB Library, the money to be raised by the individual State Branches. Not long ago the CWU of Connecticut forwarded to the national treasurer \$25 as its share of this sum for the current year. This is the first such gift received.

The Branch likewise contributed \$20 toward the \$200 being sought by the women's organization to further its youth movement. An additional \$25 was forwarded to the Central Bureau for the Soldiers' Welfare Fund.

Our readers are no doubt familiar with the various radio programs broadcast from foreign countries to the United States featuring talks by members of our armed forces. Not long ago a participant in a program of this nature, originating in Melbourne, was Master Sgt. Austin F. Preuss, of St. Louis, son of the late Arthur Preuss, distinguished publicist and lay-theologian, and grandson of the late Dr. Edward Preuss, the convert and editor of the *Amerika*.

Sgt. Preuss addressed his remarks particularly to his mother, who resides in St. Louis.

Because the recently published proceedings of the annual convention of the Catholic Men's Union and the Catholic Women's Union of North Dakota, conducted at Sykeston last June, occupy but 21 pages, they should prove attractive and valuable for the members of the organization. In so condensed a form, neither the addresses nor the transactions offer any difficulties even to a reader who may lack time for the perusal of a more complete report.

One of the interesting features of the convention was the attendance of the male chorus from St. Michael's Mission, all of whose members are Sioux Indians. They participated in more than one event.

Years ago the noted Americanist Charles F. Lummis spoke of parts of our Southwest as "Strange Corners of our Country." It is from one of them Rev. Salvador Gené, S.F., has now written us to thank us for a gift of money, vestments, etc., greatly needed by him and his three companions for reasons stated in his acknowledgment:

"We are four priests here—all belonging to the Order of the Holy Family, which originated in Spain—and we are born Spaniards. Each of us priests attends to a certain number of missions, and believe me we are kept busy. We must travel a good deal over mountain roads and trails, which in winter frequently are almost impassable. For you must know that a number of these missions are located at an altitude of from 8,000 to 9,000 feet above sea level! Of course, because of the altitude, the cold of winter is quite severe in these places, but pleasantly cool in summer.

"It is hardly necessary to tell you that they are poor places, because the people have but a few acres of land and from these they must make a living. There are no industries around here. The language of the people is Spanish, though the Indians have their own language, which is even a little different in each Indian village."

Possibly the donors of the articles sent the missionary never suspected where their gifts would ultimately end. The money was donated by Mr. P. J. A. B., Pa., St. Joseph Men's Society of Yorkville, L. I., and the St. James Mission Group, Decatur, Illinois. Vestments and altar linens were the gift of Miss Mary Benson, R. I., and St. Mary's Society, Strasburg, N. D.

The rank of Domestic Prelate has been conferred upon Fr. Henry B. Laudenschmidt, pastor of St. Louis Parish, Buffalo, N. Y., together with 15 other priests of that Diocese.

A friend of the CV, Fr. Laudenschmidt was host to the annual convention of our New York Branch last fall. Until that time he had served for some years as spiritual director of the section.

Not a few of the resolutions adopted by the Sixth Annual Convention of the NCWU of California, conducted at San Francisco in September, 1942, are of far more than passing interest. While we can do no more at present than quote their titles, the significance of the subjects will be apparent to our readers: Dangers of Mass Mentality; Threat of Centralization of Power; Making Our Charity Genuinely Christian; The Evils of False Propaganda; Bar Sex Instruction From the Classroom; Necessary Harm in Taxing Charity.

Repeatedly members of societies have been advised, requested and adjured to introduce the custom of taking up a hat collection at meetings, either monthly or at least once a year—the proceeds to be devoted either to the missions or, to state another possibility, the Emergency or Expansion Funds. Unfortunately, very few of our organizations have made this a practice; those that have done so are well satisfied with the results. Thus St. Joseph's Society, of New Ulm, Minn., at its annual meeting, conducted on December 8th, took up a hat collection, intended for the missions, which netted \$12. But even though the results were only a dollar, the efforts would not have been in vain. The widow's mite is still blessed.

The St. Nicholas Society of St. Benedict's Parish, New Prague, Minn., at its annual meeting, also held December 8th, took up a similar collection, for the CB Emergency Fund. Although the society has only 65 members, the hat collection yielded \$10.

Fortunately the various mission groups affiliated with the NCWU keep the Bureau well supplied with altar linens and other articles needed for divine service. Many a missionary benefits from the fact that in not a few cases we are able to respond immediately to a request to supply his needs. Writing from Sheffield, Ala., a Benedictine Father recently informed us: "I have just rented an old store in Florence, Ala., which I will endeavor to arrange for a temporary place of assembly for my Negroes, where I will give instructions and read Holy Mass."

Continuing, the missionary reminded us of our promise to assist him with altar supplies, such as linens, etc., whenever he would attempt to organize a new

mission. So he writes: "I need your help now in this regard. So whatever you can send me will be deeply appreciated."

It happens not infrequently that missionaries need articles for the altar or sanctuary which must be purchased. Were it not for a few benefactors who grant financial aid, with the permission to use their contribution at our discretion, more than one missionary would lack what is an essential need for divine service.

A benefactor, who departed this life toward the end of 1940, long granted us the opportunity to furnish the Catholic chaplain, stationed in the U. S. Penitentiary at Leavenworth, Kans., with calendars and assorted Christmas cards for distribution among the Catholic inmates of the Federal prison. Since "Christopher's" demise—it was by this name he was known to chaplains and missionaries—his widow, "Caritas," has made it possible for us to continue the work. As to its value, we may quote the Catholic chaplain at Leavenworth who wrote us on December 9th:

"Be assured that you make my Christmas full when I know I can, when thus supplied, make my men happy. May God bless you and prosper the work of your organization."

It is not given to many men or women under prevailing conditions to visit prisoners. But they may do so by co-operating with prison chaplains, as "Christopher" did, and as his wife continues to do.

The St. Louis convention resolutions form the subject of a leading editorial published recently in *The Catholic News*, Port of Spain, Trinidad, edited by Dominican Fathers.

While all of the pronouncements found favor, it was the eight-point peace program approved by the delegates which was singled out for special mention. "We consider the document to be a truly important contribution," the editor declared, "toward outlining a way to make every corner of the world a decent enough place for every human being . . . Every sound and truthful effort of this nature should be given, it is our opinion, the widest possible publicity in the press, at least in the press of the free nations where this can be done."

The resolution in question, the editorial concluded, "outlines a revolutionary approach to seeking a solution for social and economic difficulties, a revolution that would be a blessed revolution, one guided by the oft-repeated teachings of the Popes, especially since Pope Leo XIII."

Fortunately thus far we have encountered no difficulty in procuring drugs or the permission to forward them to missionaries in foreign parts. This is what Rev. D. M. Coady, S.J., a missionary among the Mayas in British Honduras, has to say on the subject:

"Those atabrine tablets are a great boon to our Palatine Missionary Sisters. Some Sisters cannot take quinine and atabrine cannot be had in the Colony. So far I have given them 300 tablets. When the supply is about finished, I will let you know, in the hope that it may be possible for you to obtain some more. God bless and prosper your work."

DAS SOZIALE APOSTOLAT

WALD UND WALDVERWÜSTUNG.

VI.

NOCH umfangreicher als im Deutschen Reiche gestaltete sich die Waldverwüstung der Privaten in Oesterreich. Leider kann der österreichischen bzw. ungarischen Regierung der Vorwurf nicht erspart werden, dass sie bis zu den neunziger Jahren des vorigen Jahrhunderts, besonders durch den kurzsichtigen Verkauf von Staatswäldungen und durch die dem Holzhandel gewährte Freiheit, dieser Verwüstung entgegen kam. Wie die früher undurchdringlichen Wälder Ungarns verschwunden sind, so sind Kroatien und Slavonien zum Teile kahle und unwirtliche Steppen geworden. Ein schmerzliches Lied von den Folgen einer solchen Devastation weiss auch Tyrol zu singen. Der Privatwald ist dort bis zu 20 Metern breiten Streifen parzelliert, in der Ausnutzung desselben besteht schrankenlose Freiheit. Die Waldzerstörung Tyrols schreitet seit hundert Jahren fort und mit ihr die Verarmung der die Höhen und Hochtäler bewohnenden Bauern. Es ist eine geschichtliche Tatsache, dass in Südtirol in den letzten 500 Jahren die Vegetationsgrenze um mehr als 200 Meter infolge der Entwaldung des Hochgebirges herabgegangen ist. Und zu der Unfruchtbarmachung der Höhen gesellt sich das Verderben in den Tälern: Die wiederholten Ueberschwemmungen, wie besonders jene von den Jahren 1881 und 1884, zeigen die Folgen der gedankenlosen Abholzung der Tyroler Berge.

2.) In Frankreich wurde auch im 19. Jahrhundert die Verwüstung des Waldes ungehemmt fortgesetzt und der kurzsichtige Verkauf der Staatswäldungen emsig betrieben. Dabei wurden die waldschädlichen Nebennutzungen, im Interesse der für die unsicheren Regierungen zu erwerbenden Volksgunst, in vermehrtem Umfange gestattet. Wohin diese fortgesetzte Misshandlung des Waldes führte, das zeigten die vermehrten Frostschäden, das zeigte besonders die Ueberschwemmung vom Jahre 1856, welche zu der Wiederaufforstung der Höhen der Mittelgebirge und zur Wildbachverbauung führten. Die segensreichen Folgen dieser staatlichen Massnahmen machten sich in kurzen Jahren fühlbar.

Von europäischen Ländern, welchen in den letzten 70 Jahren, besonders entlang der neuen Bahnlinien, umfangreich abgeholzt wurde, sind noch Russland, die Donauländer und das unter

ungarischer Verwaltung stehende Bosnien zu nennen. „Die Waldverwüstung in Bosnien,“ heisst es in einer vor 30 Jahren erschienenen Schrift,¹⁾ „ist himmelschreiend. Der einzige Jude Morpurgo in Triest erhielt die Erlaubnis, jährlich 80,000 Eichenstämme in Bosnien zu fällen. . . . Bosnien wird nun bald ebenso seinen Karst haben wie Krain, Istrien und Dalmatien.“

Im europäischen und asiatischen Russland nahm die Waldzerstörung in den letzten 60 Jahren geradezu unheimliche Dimensionen an. Unter der Ueberschrift „Eine Gefahr für Europa“ schrieb die „Illustrierte Rundschau“ /:Jahrg. 1901, Nr. 15:/, dass das östliche Europa immer mehr zur Wüste werde und auch das übrige Europa in bezug auf seine klimatischen Verhältnisse ungünstig beeinflusse. Der Zustand der Steppen zwischen dem Uralgebirge und der Wolga werde /:nach den „Annales Forestières“:/ immer trostloser. Die Niederschläge mindern sich merklich. Die Forschungen Radloffs in Asien liefern den Nachweis, dass der ehemals üppige Pflanzenwuchs in den Gebieten von Chiwa, Kokan, Samarkand in unaufhaltsamen Rückgang begriffen sei und dass die Wassermenge der Flüsse immer mehr abnehme. Die Ursache all dieser Erscheinungen sei die Entwaldung, die in Südrussland eine ungeheure Ausdehnung angenommen habe. — Auch in Schweden nimmt infolge der jährlich sich steigenden Holzausfuhr die Waldverwüstung zu.

Von aussereuropäischen Ländern wollen wir in diesem Abschnitte nur noch das unter englischer Herrschaft stehende Neuseeland erwähnen. In dieser gebirgigen Insel ist, infolge der Raubwirtschaft der Einwanderer, der noch vor einem Jahrhundert beinahe das ganze Land bedeckende Wald auf 15 Prozent der Gesamtfläche herabgesunken, um weiter zu sinken und endlich zu verschwinden. Die ein vorzügliches Holz liefernde Kaurifichte ist heute bis auf das letzte Exemplar ausgerottet. *Après nous le déluge!*

Durch diese skizzenhafte Geschichte der Waldverwüstung dürfte wohl der indirekte Beweis der Notwendigkeit des Waldes für Klima und Bodenkultur, für die Existenz des menschlichen Geschlechtes erbracht sein. Mit den Wäldern sterben, sagt ein Kulturhistoriker im Hinblick auf den Orient und den europäischen Süden, die Menschen.

1.) Wenn wir die Geschichte des Waldes in

¹⁾ Dr. R. Waldhausen, Jüdisches Erwerbsleben. 5. Aufl., S. 74.

den letzten tausend Jahren näher verfolgen, dann erhalten wir den wenig erhebenden Eindruck, dass sich unter Tausenden von Waldverderbern kaum ein Fürsprecher für den Wald und dessen Schutz befindet. Zum Teil erwuchs diese grosse, praktisch vorgehende Gegnerschaft der grünen Baumwelt aus dem angeborenen menschlichen Egoismus, zum Teil aus Gedankenlosigkeit und kurzzeitigem Unverstand. Leider gilt dieses auch von den Vertretungen der Völker in den modernen Parlamenten. Wer seit fünfzig Jahren z. B. die Beratungen über den Forst-Etat in den reichsdeutschen und österreichisch-ungarischen Landtagen verfolgt hat, der konnte wohl vernehmen, dass über Aufforstung von Viehweiden im Gebirge geklagt, dass eine grössere Ausnutzung der Staats- und Gemeindeforste in bezug auf Holz- und Streuabgabe unablässig gefordert wurde, dass wohl von einzelnen Regierungs-, fast niemals aber von Volksvertretern ein Wort zum Schutze und im Interesse des Waldes gesprochen wurde.

Wenn der moderne Mensch, trotz der sichtbaren Logik der Tatsachen, so wenig Verständnis für die Bedeutung des Waldes in Hinsicht auf das allgemeine Wohl besitzt, dann darf man gegen die Menschheit vergangener Jahrhunderte kaum einen Vorwurf erheben, weil ihnen Waldschutz und Waldpflege unfassbare oder fremde Begriffe waren.

Aus dieser Unkenntnis erklärt sich in erster Linie der folgenschwere Fehler, den alle Kolonisten seit Anfang des 16. Jahrhunderts begingen: nach Besitzergreifung eines neuen Gebietes und nach Einrichtung einer stabilen Regierung nicht einen Grossteil des vorgefundenen Urwaldes zu „inforestieren“, d. h. nicht unter staatlichen und gesetzlichen Schutz zu stellen. Das gilt nicht zuletzt von den Einwanderern in die neue Welt, die begreiflicherweise die vorgefundenen Riesenwälder für unerschöpflich hielten und sie mit Axt und Feuer zu fruchtbringenden Boden umgestalteten.

(Schluss folgt)

F. X. HOERMANN

In der Ehe, in der Gemeinschaft der Stände und der Staaten, überall kommt es auf die Kunst an: Für einander da sein, opfern zu können.

P. Anton Stonner, S.J.

Die träge Teilnahmslosigkeit eines Volkes endet immer mit der Missachtung seiner Einrichtungen und mit dem Verlust seiner Freiheit.

Gottfried Keller

Die CV Diaspora.

NICHT wenige unserer alten Unterstützungsvereine zeichnen sich aus durch Treue und Standhaftigkeit. Und dies selbst in Fällen, wo an einem Orte nur eine einzige solche Vereinigung besteht. Dies ist der Fall z. B. in Omaha.

Vor Jahren schloss sich der dortige St. Peters Unterstützungsverein der St. Josephs Gemeinde dem C.V. an, und ohne Aufhebens davon zu machen, blieb er unserer Sache bis heute treu. Von Zeit zu Zeit schickt er wohl einen Delegaten zu unseren Generalversammlungen, doch im übrigen geht er ruhig seiner Wege, im Bewusstsein, dass er durch seine Zugehörigkeit zu unserm Verbande die kathol. Aktion fördert.

Am verflossenen 2. Dez. hielt der Verein seine Jahresversammlung und Beamtenwahl ab. Bei dieser Gelegenheit wurde das Gesuch der C. St. verlesen, ihr die Mittel zu gewähren, das Werk der Verteilung der Schriften „Guide Right“ und „The Name of God“ fortzusetzen. Der Verein bewilligte für den guten Zweck fünf Dollars, wie es im Bericht der *Omaha Tribune* heisst.

In ähnlicher Lage befinden sich viele andere Vereine, die sozusagen auch auf einsamen Posten stehen. Wie z. B. Denver, Pueblo, Colo., Cottonwood, Idaho, etc., etc. Ehre ihren Beamten und Mitglidern.

Aus der Bücherwelt.

Karl Prümm, S.J., Christentum als Neuheitserlebnis. Durchblick durch die christlich-antike Begegnung. Herder, 1939. XVIII und 500 Seiten. Preis geb. \$4.25.

ALS die Grundlagen der abendländischen Kultur werden seit alters der Geist der griechisch-römischen Antike und das Christentum genannt. Beide haben, sich hemmend und fördernd und gegenseitig befruchtend, in innigem Wechselspiel das geschaffen, auf das die noch traditionsgebundene Gegenwart auch heute noch schaut als auf unveräusserliche Werte. Doch die Antike gehört der Geschichte an. Und das Christentum droht überall da, wo es nicht die alles bestimmende Weltanschauung ist, vom Wirrwar der modernen Zeitströmungen mitfortgerissen zu werden. Es gilt darum, das Wertvolle, das uns zu entgleiten droht, neu im Leben zu verankern oder es gar wieder zu gewinnen. Nichts scheint dafür geeigneter, als eine Betrachtung der grossen geschichtlichen Zeitepoche, in der das junge Christentum in die altheidnische Welt eintrat.

Was war es, das der Kirche eine solch sieghafte Kraft über die antike Kultur und in ihr sicherte?

„Jedem Leser der Kirchenväter wird es auffallen, wie oft sich in ihren Schriften ein Bewusstsein kundgibt, das man als das christliche Neuheitserlebnis bezeichnen kann“ (Einleitung). Dieses Neuheitserlebnis, das Bewusstsein und die Ueberzeugung des jungen Christentums, dass es der Welt etwas zu geben vermochte, was sie noch nicht besass, betrachtet der Verfasser als einen der entscheidenden Faktoren der frühchristlichen Missionserfolge. Seine These ist, dass das Christentum als etwas unbedingt Neues in die damalige Welt einbrach. Es wollte nicht nur eine Religion neben andern, wollte nicht synkretistisch die Werte der andern Religionssysteme in sich vereinigen. Sondern was das Christentum wollte und erreichte, war eine Ueberbietung all dessen, was sich an religiösen Werten in der hellenistisch-heidnischen Welt vorfand.

Dieses Neuheitserlebnis aufzuweisen und zu begründen hat sich der Verfasser zur Aufgabe gestellt. Naturgemäss verlangt dies eine Gegenüberstellung der wesentlichen Inhalte des Christentums mit den religiösen Gedanken und Mächten der damaligen Kultur. Gottesbegriff, Weltbild und Menschheitsideal des Christentums werden im einzelnen den antiken heidnischen Auffassungen gegenübergestellt und ihr radikales Anderssein nachgewiesen. Einzigartiger noch ist die Erlösungslehre des Christentums und die Zuwendung der Erlösungsgnaden in den Sakramenten, durch die Kirche. Jungfräuliches Priestertum, Heiligkeit der Ehe, Ordensstand und Martyrium sind Höhenwege, die nur im Christentum besritten werden. Und die Gegenüberstellung der Jenseitsanschauungen, gleichsam der Höhepunkt des ganzen Buches, ist besonders dazu angetan, das Neue und Einmalige der christlichen Religion aufzuzeigen.

Die junge Kirche war sich dieser religiösen Ueberlegenheit voll bewusst. Das Neuheitserlebnis war die innere Kraft, die beim Studium wie beim praktischen Leben des Christentums in seinen Anhängern lebendig wurde, war der sprühende Funke, der von Mensch zu Mensch übersprang und, allen Verfolgungen zum Trotz, eine Bekehrungswelle verursachte, die in der Religionsgeschichte der Menschheit nicht ihresgleichen hat. Und die Schlussfolgerung drängt sich auf: Die christliche Religion ist auch heute noch die gleiche. Wir müssen wieder lernen, das urchristliche Lebensgefühl in uns zu wecken und weiterzutra-

gen. Das ist der grosse Wert des Buches, dass es uns den ewig jungen Reichtum des Christentums verstehen und erleben lässt.

GUSTAV VOSS, S.J.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported: \$918.92; Rev. F. X. K., Mo., \$200; Chaplain Overseas, \$10; Rev. W. Pezold, Mo., \$2; St. Francis de Sales Benevolent Soc., St. Louis, \$3; Chas. Hilker, Ind., \$20; Miss C. Monaghan, N. J., \$1; Rev. D. A. Eppmann, Ill., \$10; Rev. C. Krekenberg, Ill., \$2; Rev. G. Koob, Mo., \$25; Most Rev. Hy. Althoff, D.D., Ill., \$10; Rt. Rev. Msgr. Ch. Goelz, Ill., \$10; Rev. L. P. Henkel, Ill., \$2; Rev. F. Tecklenberg, Ill., \$1; Rev. R. B. Schuler, Mo., \$5; J. Jos. Herz, Sr., Mo., \$2; Hy. Renschen, Ill., \$1; Wm. Wagner, Mo., \$1; Rev. F. J. Ostendorf, Ill., \$5; Rev. N. Dietrich, Ill., \$5; J. H. Schuette, Ill., \$5; Rev. Hy. Schmitt, Wis., \$5; Rev. J. B. Wardein, Ill., \$2; Rev. L. Conley, O.F.M., Ill., \$2; Rev. V. T. Suren, Mo., \$10; Fr. Schweizer, Mo., \$1; Mr. and Mrs. Fr. Preske, Ind., \$2; St. Jos. College, Hinsdale, Ill., \$5; Rev. O. A. Boenki, P.S.M., Wis., \$1; Wm. Pohl, Minn., \$25; Rev. E. Scheuer, Minn., \$10; Rev. F. J. Kreuskamp, Ohio, \$5; W. H. Hansen, Ill., \$5; Redemptorist Fathers, Rochester, N. Y., \$10; Rev. A. A. Herrmann, Kans., \$10; Rt. Rev. Msgr. Jos. Wurm, Minn., \$5; Rt. Rev. Msgr. P. Pape, Wis., \$5; Medical Aid, C. W. U., St. Louis, \$3; Rev. P. W. Gersbach, Wis., \$5; Rev. C. A. Schmalle, Mo., \$2; Rt. Rev. Msgr. J. Neumann, Ill., \$50; Rt. Rev. Msgr. J. S. Mies, Mich., \$15; Rev. F. W. Kunkel, Md., \$5; Hy. Leonard, Minn., \$2; J. Muckermann, Mo., \$25; Rev. F. Welp, Minn., \$5; W. Mersinger, Mo., \$5; Rev. E. Fussenegger, Pa., \$2; J. N. Sommer, Mo., \$5; Rev. B. H., Ill., \$2; W. Eibner, Minn., \$20; Caritas, St. Louis, \$10; H. B. Dielmann, Tex., \$10; S. Stuve, Mo., \$1; Mrs. G. J. Philipp and daughter, Ind., \$20; Rev. V. Wagner, Ind., \$5; E. C. Lindenschmidt, Ind., \$5; A. W. Miller, M.D., Ind., \$5; Rev. G. Regenfass, Wis., \$4; Rev. L. Etschenberg, Tex., \$5; Rev. J. Daniel, Pa., \$5; Very Rev. A. Eckert, Ill., \$3; A. W. Neuwoehner, Ia., \$5; Rev. J. J. Schmit, Ohio, \$10; E. Gummersbach, Mo., \$5; Rt. Rev. Msgr. A. L. Gassler, La., \$10; J. A. Becker, Pa., \$1; Rev. J. J. Ostheimer, Pa., \$10; Cath. Knights of St. Geo. Br. 199, Pa., \$2; Dr. Jos. L. Frey, N. Y., \$2; Rev. J. Henrich, N. Y., \$5; Christian Mothers Soc., Holy Fam. Par., St. Louis, \$5; Rt. Rev. Msgr. J. J. Raith, N. D., \$10; Rev. F. Pozek, Minn., \$5; Rt. Rev. Msgr. Wm. Mulloy, N. D., \$5; M. P. Walz, Minn., \$2; Rev. J. L. Henry, Wis., \$2; H. F. Voss, Pa., \$10; Rt. Rev. C. Goeb, O.S.B., N. D., \$5; Alph. Schneiderhahn, Mo., \$3; St. John's Soc., Bluffton, Minn., \$5; P. J. Seefeld, N. D., \$5; Misses J. and A. Selinger, Mo., \$5; F. J. Dockendorff, Wis., \$2; Rev. T. Seus, O.S.B., Pa., \$5; P. J. Binder, Pa., \$5; J. A. Kutz, Mo., \$2; Rev. Henry Schwener, O.S.B., Pa., \$5; Rev. Henry Tennessen, Minn., \$5; St. Benedict's Abbey, Atchison, Kan., \$50; F. C. Kueppers, Minn., \$5; St. Michael's Soc., Morgan, Minn., \$5; Rev. H. Steinhagen, Pa., \$5; Rev. Cyprian Abler, O.F.M.Cap., Wis., \$1; F. Frenzkowski, Pa., \$5; W. Salz, Sr., Ill., \$3; J. A. Morgenthaler, N. Y., \$1; Rev. R. Metzler, Ky., \$5; Wm. J. Kapp, N. Y., \$5; Salvatorian Fathers, Elkton, Md., \$10; C. R. Hildebrandt, O., \$5; P. Wenzel, Kan., \$5; Junior Girls, St. F. de S. School, Detroit, \$3; Rev. Th. Connors, N. Y., \$5; Miss Meda Doniat, Ill., \$1; St. Ann's Soc., Muenster, Tex., \$10; Melrose Council 313 C. B. L., N. Y., \$3; P. H. Donnelly, N. Y., \$10; Mrs. B. Wacholtz, Minn., \$1; Redemptorist Fathers, Phila., Pa., \$10; Rev. Geo. Eisenbacher, Ill., \$10; Rt. Rev. Msgr. R. C. Ruff, Ky., \$1; A. Bennett, N. Y., \$5; School Srs. of N. D., St. Louis, \$25; St. Joseph Parish, Easton,

Pa., \$10; S. Rechner, Ill., \$1; Br. 247 C. K. of St. Geo., Pa., 80 cts.; J. F. Leonard, Pa., \$1; Rev. J. Louis, Mich., \$2; Rev. B. J. Zeiser, O.S.B., N. Y., \$1; Rev. J. Heusenbach, S. D., \$5; A. Heidemann, Mo., \$2; J. P. Pfeiffer, Tex., \$10; B. Gruenloh, Mo., \$1; A. Frank, Mo., \$1; Rev. B. Blied, Wis., \$3; Rev. Felix, O. S.B., Fla., \$10; F. X. Mangold, Ill., \$5; J. E. Kaiser, Mo., \$1; St. F. de S. Chr. Mothers Soc., St. Louis, \$5; Rev. C. Bach, Ill., \$5; Mrs. M. L. Ganter, Pa., \$5; St. Francis Convent, Springfield, Ill., \$10; John C. and John L. Keusenkothen, Mo., \$10; J. Kessler, Mo., \$1; Miss M. Voss, Mo., \$1; W. Griebel, Md., \$1; Rev. H. Patzel, Calif., \$5; E. Heberle, N. Y., \$1; St. Michael's Soc., Buckman, Minn., \$10; A. Gassinger, Md., \$5; The Herrmann Family, Conn., \$10; St. Joseph's Convent, Monterey, Calif., \$5; A. Schwinn, Wis., \$2; St. Agnes Soc., New Ulm, Minn., \$2; Rev. J. Wahlen, M.S.F., Tex., \$2; Rev. P. S. Cuny, Conn., \$5; R. J. Hipp, N. Y., \$1; Chas. Stelzer, Mo., \$2; St. Ann's Soc., Faribault, Minn., \$1; C. W. U. Torrington Br., Conn., \$5; St. Jos. Soc., Jasper, Ind., \$2; M. Mohr, Kans., \$5; Holy Family Soc., Waterbury, Conn., \$5; Rev. J. F. Frommherz, Ohio, \$5; B. N. Lies, M.D., Kans., \$1; Rev. G. Duda, Tex., \$10; Rev. E. Brock, R. I., \$1; Mrs. C. Schmidt, N. Y., \$5; Rev. A. Sommerfeld, N. D., \$2; St. Jos. Soc., Sikeston, N. D., \$3; M. M. Hussar, Pa., \$5; St. Jos. Benevolent Soc., Kansas City, Mo., \$5; St. Aloysius Young Men's Soc., Utica, N. Y., \$5; E. C., St. Louis, \$5; Rev. A. Blaufuss, Kans., \$2; V. J. Essel, N. Y., \$1.50; J. M. Wiegand, Ind., \$1; J. Derbacher, Conn., \$5; N. Schumacher, Ia., \$8; St. Anthony Br., No. 30 W. C. U., Ill., \$2; J. App, Wis., \$1; Sacred Heart Soc., Appleton, Wis., \$10; Mrs. E. Walter, Pa., \$2; St. Nicholas Soc., Norwood, Minn., \$5; Miss K. Keilman, Ind., \$5; B. Spaeth, Ia., \$10; C. W. U., St. Jos. Parish, Bloomfield, Pa., \$5; Mrs. M. Filser Lohr, N. Y., \$10; Mrs. W. J. Jobst, Mo., \$1; V. Rev. Fr. Witte, Ill., \$5; Redemptorist Fathers, Phila., Pa., \$5; Mr. and Mrs. A. T. Preske, Ind., \$8; Rev. A. J. Schladweiler, Minn., \$6; J. A. Suellentrop, Kans., \$10; St. Clotilda Soc., St. Cloud, Minn., \$1; Rev. D. M. Thiele, Ill., \$2; St. Boniface Soc., San Jose, Calif., \$5; Catholic Knights of St. Geo., Pittsburgh, Pa., \$25; St. Ann's Soc., Minneapolis, Minn., \$5; A. Neckermann, Pa., \$1; J. Ferber, Minn., \$1; St. Ann's Sodality, St. Engelbert's Parish, St. Louis, \$5; Most Rev. H. C. Boyle, D.D., Pa., \$50; St. Peter's Benevolent Soc., St. Charles, Mo., \$5; Catholic Kolping Soc., Rochester, N. Y., \$3; C. J. Kunz, Ind., \$1; St. Anna Soc., Morgan, Minn., \$5; St. Augustine's Benevolent Soc., Chicago, Ill., \$5; E. Baumann, Ohio, \$2; Rev. W. Busch, Minn., \$2; Chaplain, Hoffman, Calif., \$8; St. John's Y. M. B. Soc., N. Y., \$5; F. Conrad, N. Y., \$2; Rev. E. C. Kramer, N. Y., \$5; St. Michael Soc., Madison, Wis., \$10; Mrs. R. Erker, Mo., \$8; St. Stephen's Benevolent Soc., Hartford, Conn., \$5; St. Nicholas Soc., New Prague, Minn., \$10; St. Benedict Holy Name Soc., Chicago, Ill., \$5; Rev. J. Butler, Mo., \$10; H. J. Herberholt, Mo., \$1; A. G. Wackenheim, Mo., \$25; Mrs. E. Frei, Mo., \$5; St. Clemen's Verein, Chicago, Ill., \$5; Rev. T. Plassmeyer, Wis., \$5; Chas. Schweikert, Ill., \$1; J. J. Messer, N. Y., \$5; Rev. G. Wooler, O.F.M., Calif., \$10; J. A. Hahn, Conn., \$15; Chas. P. Kraft, N. J., \$10; J. Schrewe, Ore., \$10; Fr. Hohner, Va., \$1; A. B. K., Md., \$5; Rt. Rev. A. Deutsch, O.S.B., Minn., \$10; St. Lucas Soc., Hampton, Minn., \$5; Rev. A. J. Strassburger, N. Y., \$2; E. Wehner, and daughter, Marie, N. Y., \$2; Rev. A. Scholzen, Minn., \$10; St. Jos. Men's Soc., Marienthal, Kans., \$1; Rev. J. J. Grasser, Wis., \$5; Christian Mother's Soc., Lindsay, Tex., \$2; H. Dittlinger, Tex., \$10; Mrs. G. Blonigen, Minn., \$5; F. Forster, Wis., \$5; Rt. Rev. Msgr. B. Stolte, Mo., \$25; Wm. B. Riley-Bitting Jones and Co., Mo., \$10; D. Dudenhofer, N. Y., \$1.50; St. Aloysius Young Men's Soc., Allentown, Pa., \$10; F. Stifter, Pa., \$5; total to December 16, 1942, incl., \$2,587.72.

Donations to Central Bureau

Previously reported: \$135.23; J. G. Schuermann, Mo., \$5; sundry minor items, .35c; total to December 16, 1942, incl., \$140.58.

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

CATHOLIC CHURCH and

Institutional Properties

Offerings of various issues mailed on request

BITTING, JONES & CO., Inc.

Ambassador Bldg. Central 4888
411 North Seventh Street
SAINT LOUIS

Central Bureau-Expansion Fund

Previously reported: \$5,072.39; District League of St. Louis and St. Louis County for "Life Membership" Mrs. F. P. Kenkel, \$100; Max Leutermann, Wis., balance "Life Membership" \$50; Jos. Holzhauer, Wis., a/c "Life Membership" \$25; Rev. Hy. A. Velte, Wis., bal. "Life Membership" \$50; Wm. C. Bruce, Wis., bal. "Life Membership" \$25; total to December 16, 1942, incl., \$5,322.39.

St. Elizabeth Settlement

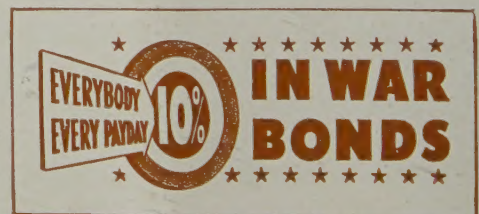
Previously reported: \$3,181.33; From children attending, \$198.10; United Charities, Inc., St. Louis, \$905.81; interest income, \$43.85; total to December 16, 1942, incl., \$4,329.09.

Catholic Missions

Previously reported: \$1,712.87; New Castle Hospital, Pa., \$5; J. and K. Stroher, Wis., \$5; J. B. Schuermann, Mo., \$50; C. W. U. of New York, Inc., \$5; Mrs. C. Schmidt, N. Y., \$5; Th. Nebel, Ill., \$1; N. N., St. Louis, \$5; Mrs. J. Strunk, Kans., \$5; Mrs. F. Boemer, Tex., \$1; Sisters C.P.P.S., Dayton, Ohio, \$15; Caritas, Mo., \$90; P. J. Binder, Pa., \$5; F. X. Mangold, Ill., \$5; John C. and John L. Keusenkothen, Mo., \$10; Sisters of Christian Charity, Pottsville, Pa., \$1; Eau Claire Br. C. F. P. L. A. Soc., Wis., \$18.89; L. Epp, Md., \$1; J. Derbacher, Conn., \$10; Southern Minn. District Fed. Cath. Soc. of Minn., \$15; Mrs. O. Wirz, Wis., \$15; St. Jos. Society, New Ulm, Minn., \$12; Mr. and Mrs. A. T. Preske, Ind., \$32; German Cath. Sick Benefit Soc., Waterbury, Conn., \$9.54; total to December 16, 1942, incl., \$2,034.30.

Chaplain's Aid Fund

C. W. U. of New York, Inc., \$25; Chaplain N. N., \$50; total to December 16, 1942, incl., \$75.00.



Gifts in Kind

were received from the following men and organizations of men (including receipts of December 15, 1942):

Wearing Apparel: Rev. L. P. Henkel, Lincoln, Ill. (1 carton of clothing and shoes); S. Stuve, St. Louis (1 pair of men's pants).

Books, Magazines, Newspapers: Rev. F. A. Houck, Toledo, Ohio (10 new books); S. Stuve, St. Louis (newspapers, magazines).

Miscellaneous: H. Lamers, St. Louis (4 pairs of shoes).